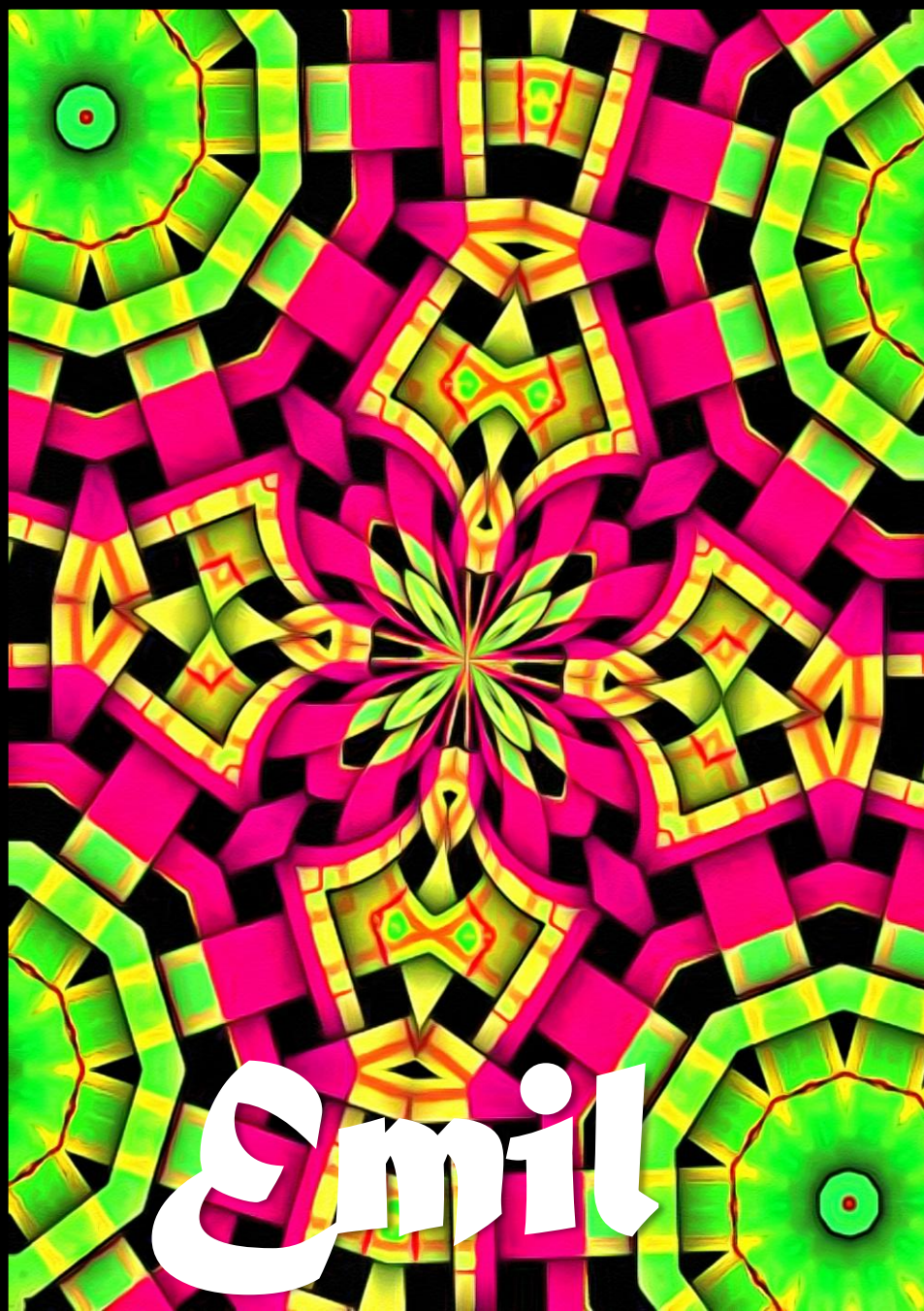


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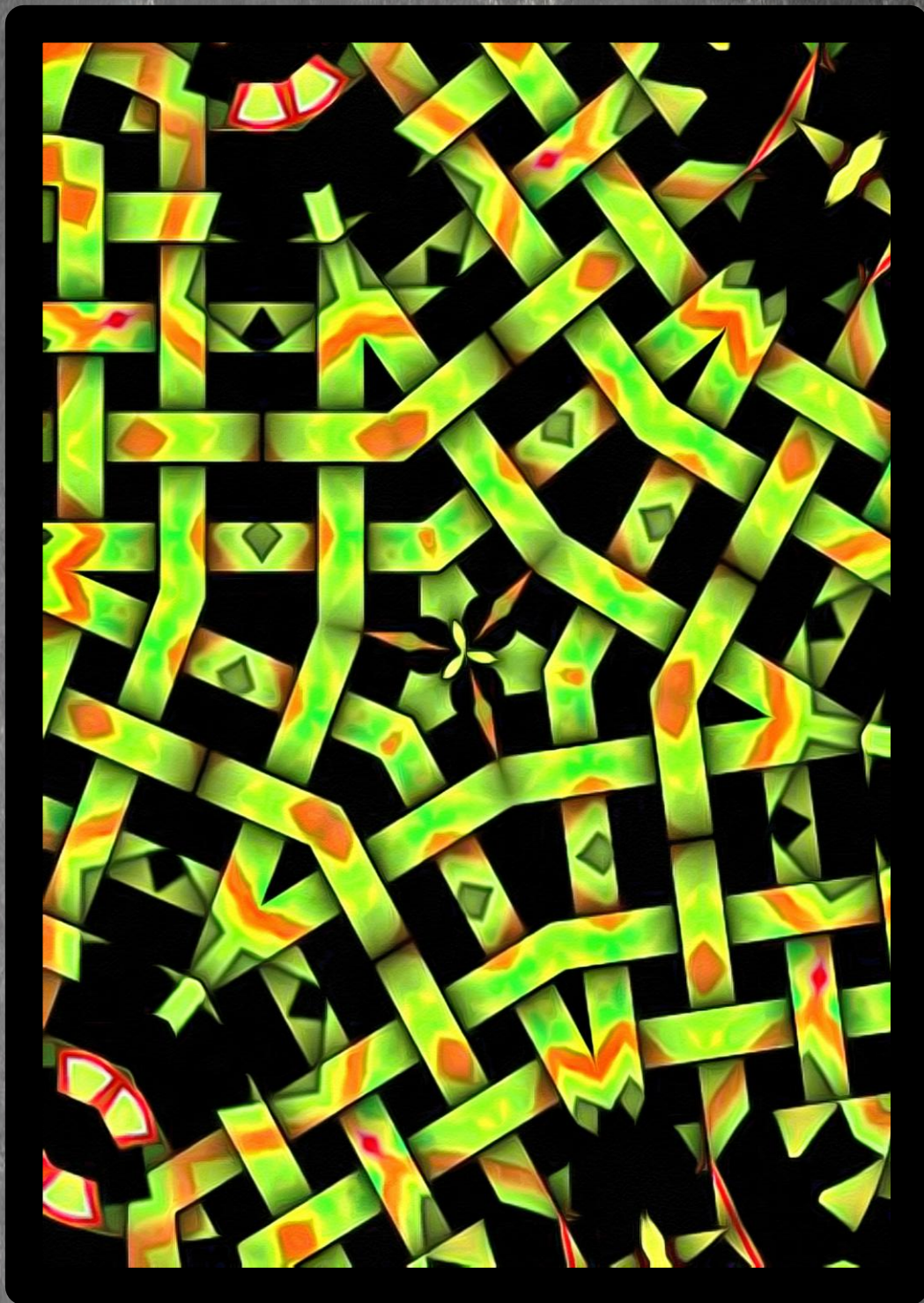
The ancient monk asserted  
that only a select few  
among his brethren have  
witnessed the revelations I  
am about to disclose in  
this document.

He affirmed that these  
painted artifacts predate  
even the knowledge held  
by many, and according to  
his mentor, their origins  
trace back to the  
establishment of his



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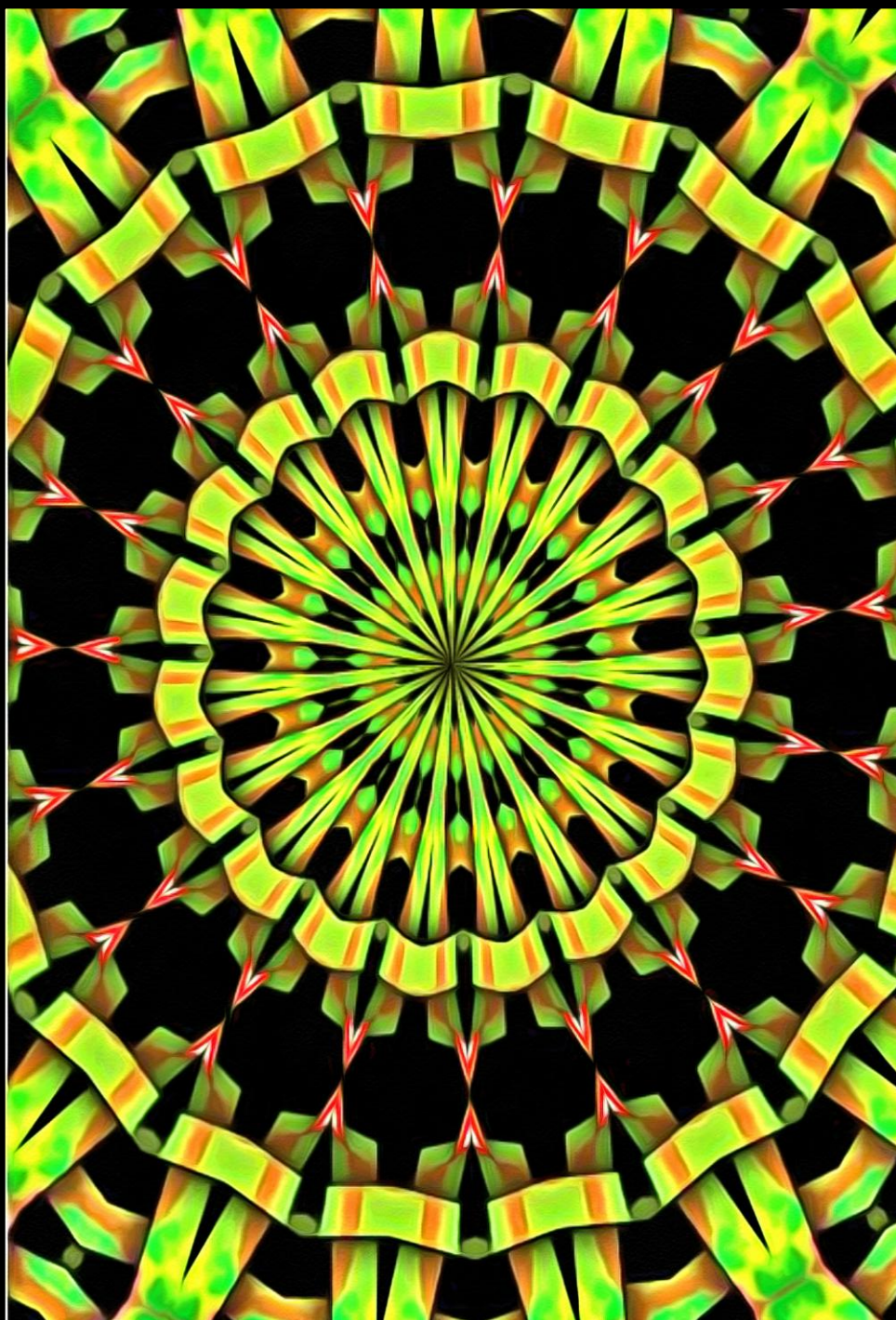


clandestine order and the  
construction of their  
subterranean monastery  
designed to safeguard  
these venerable relics.  
He recounted that these  
artifacts journeyed  
overland from the  
southern territories and  
were initially brought forth  
from the true sea prior to  
that.

In the introductory



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remarks, I was granted access solely because of my close association with Colonel Churchward, a figure who garnered significant recognition and profound respect among the satellite monasteries located in the Himalayan foothills.

During his extensive tenure in this region, the Colonel dedicated himself



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to fostering peace,  
harmony, and providing  
assistance during  
challenging times,  
benefiting both the local  
villagers and the monks  
residing in these  
monasteries.

His efforts over the years  
have left a lasting impact  
on the community,  
highlighting the  
importance of his work in



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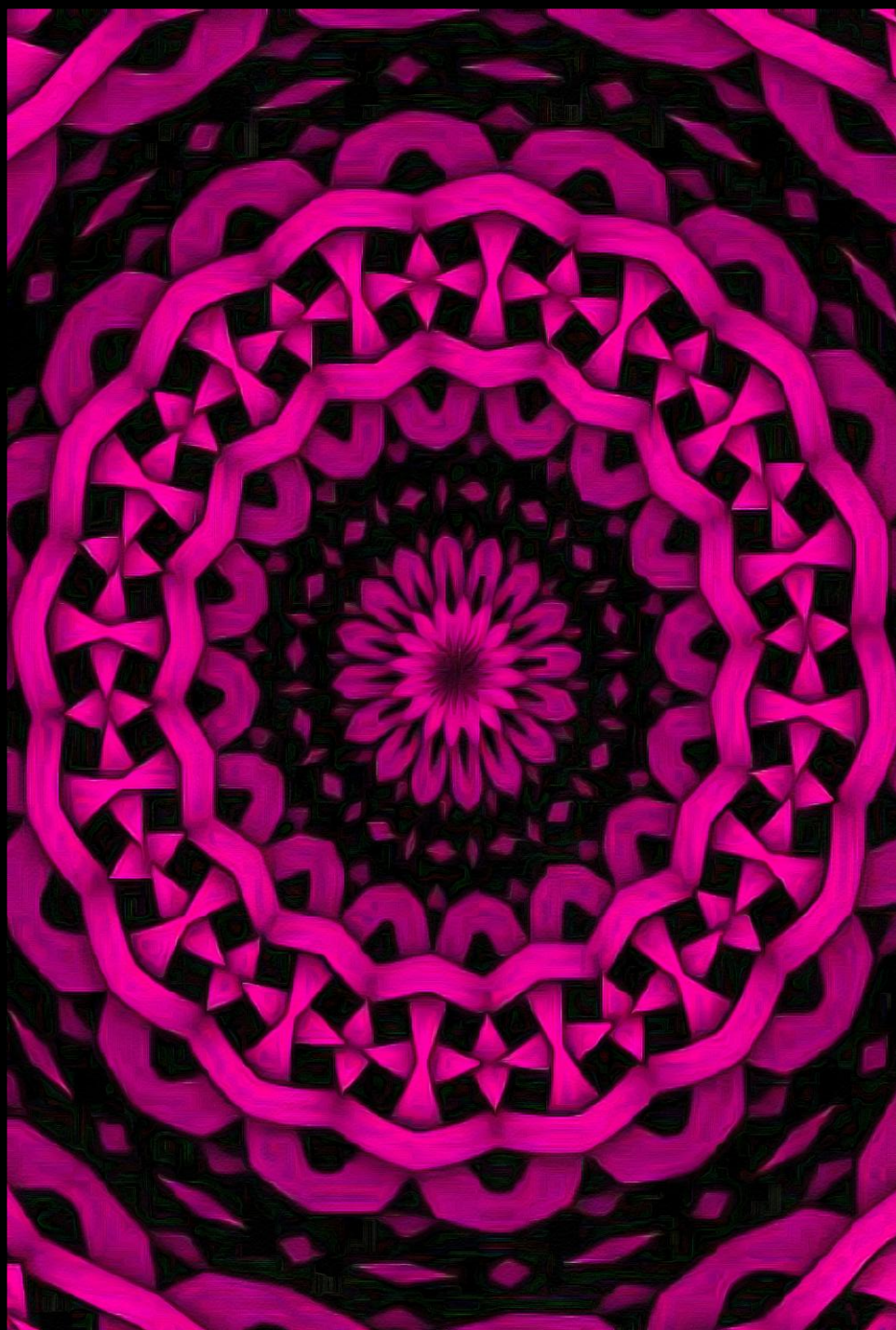


promoting well-being and  
stability in a historically  
tumultuous area.

The monk further  
elaborated that it was  
within the colonel's letter  
of introduction that he  
referenced my graduation  
from the renowned  
Mystery School of  
Alexandria, a detail that  
significantly influenced the  
senior brothers of the



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order to grant their approval for my nearly month-long journey to the mountaintop cave complex, which the monks regarded as their sanctuary.

My arrival was the culmination of extensive research that began long before the well-resourced Aryan Clan—referred to by the monks as the German



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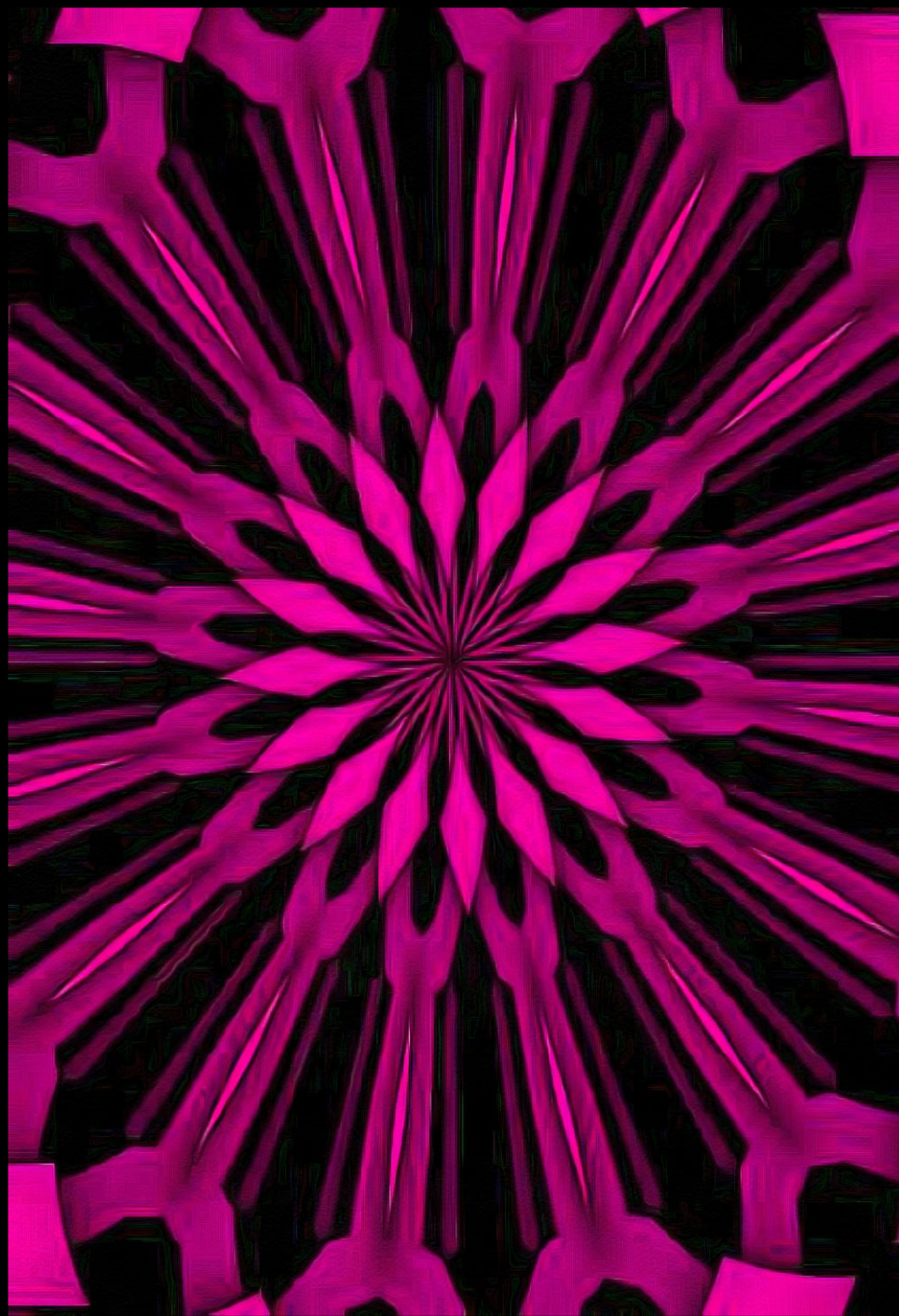
archaeologists—set up  
their operations in Central  
Tibet.

A serendipitous discussion  
with an elderly monk from  
the lowlands took place  
near the "Hall of Record,"  
a site where the vestiges  
of the First CIS Humans  
were preserved.

This hall was not merely a  
repository of records; it  
was a testament to the



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advanced technology of a culture that sought to ensure that future generations could comprehend and benefit from their innovations. However, the monk expressed his own limitations in fully grasping the complexities of this technology, highlighting the challenges of transmitting such



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knowledge across time.  
I acknowledged the monk  
with a gesture of respect,  
despite my seniority in  
rank.

Additionally, I took the  
opportunity to politely  
rectify the Colonel's minor  
misstatement by clarifying  
that my educational  
background included  
graduation from the  
esteemed "Home Study"



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Course offered by the  
renowned mystery school.  
The well-intentioned  
monk, despite his efforts,  
did not significantly alter  
the situation; however, my  
obligations as a founding  
member of the Palmdale  
Chapter of the Jesuits of  
Truth compelled me to  
articulate my thoughts  
with precision and address  
any potential



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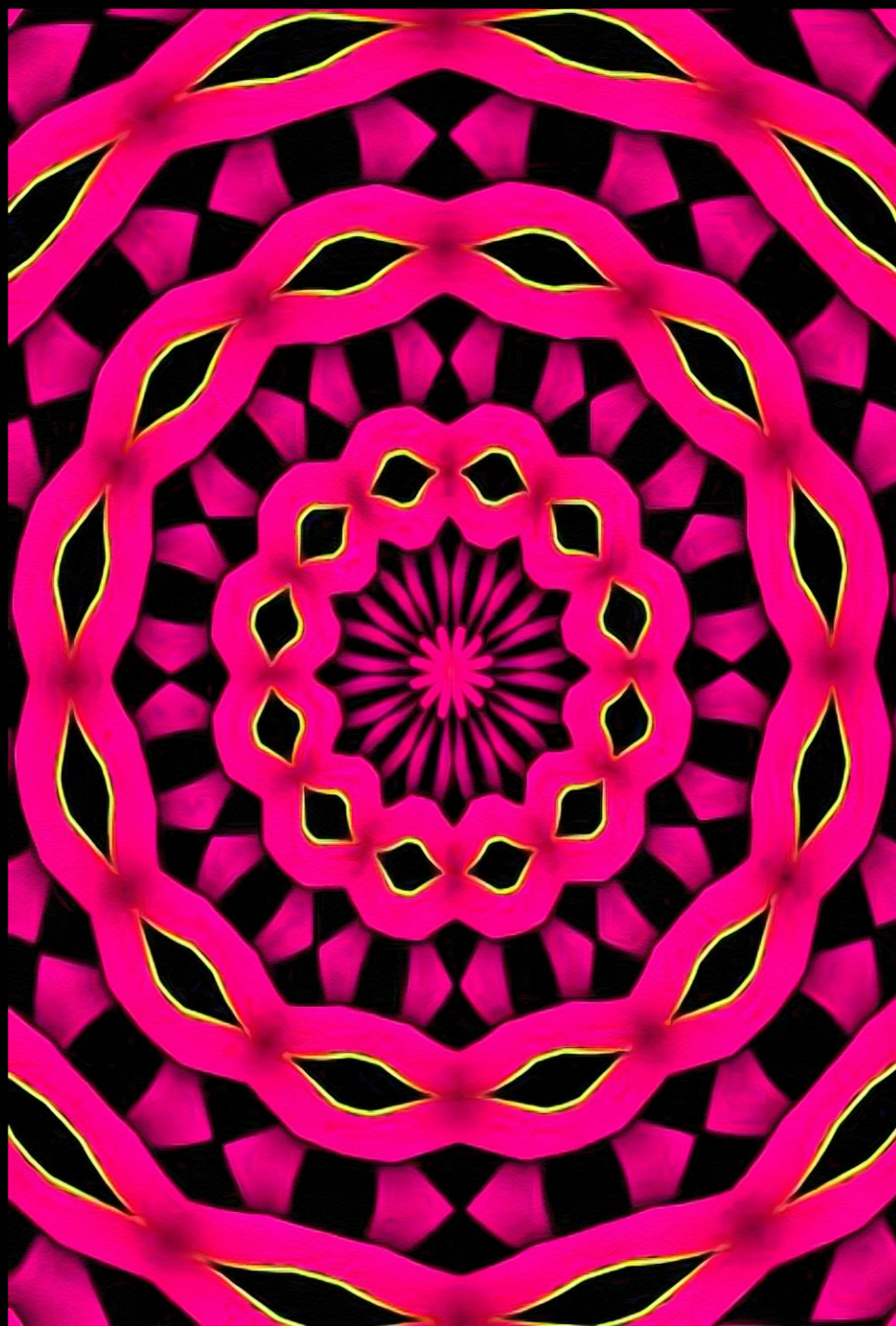
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misunderstandings that  
could arise in the future.  
In further discussions with  
the monk, he articulated  
the conviction shared  
among his brethren that  
the Germans had no  
genuine interest in seeking  
enlightenment regarding  
how the present  
generation might avert the  
disasters that had ravaged  
the Earth and nearly



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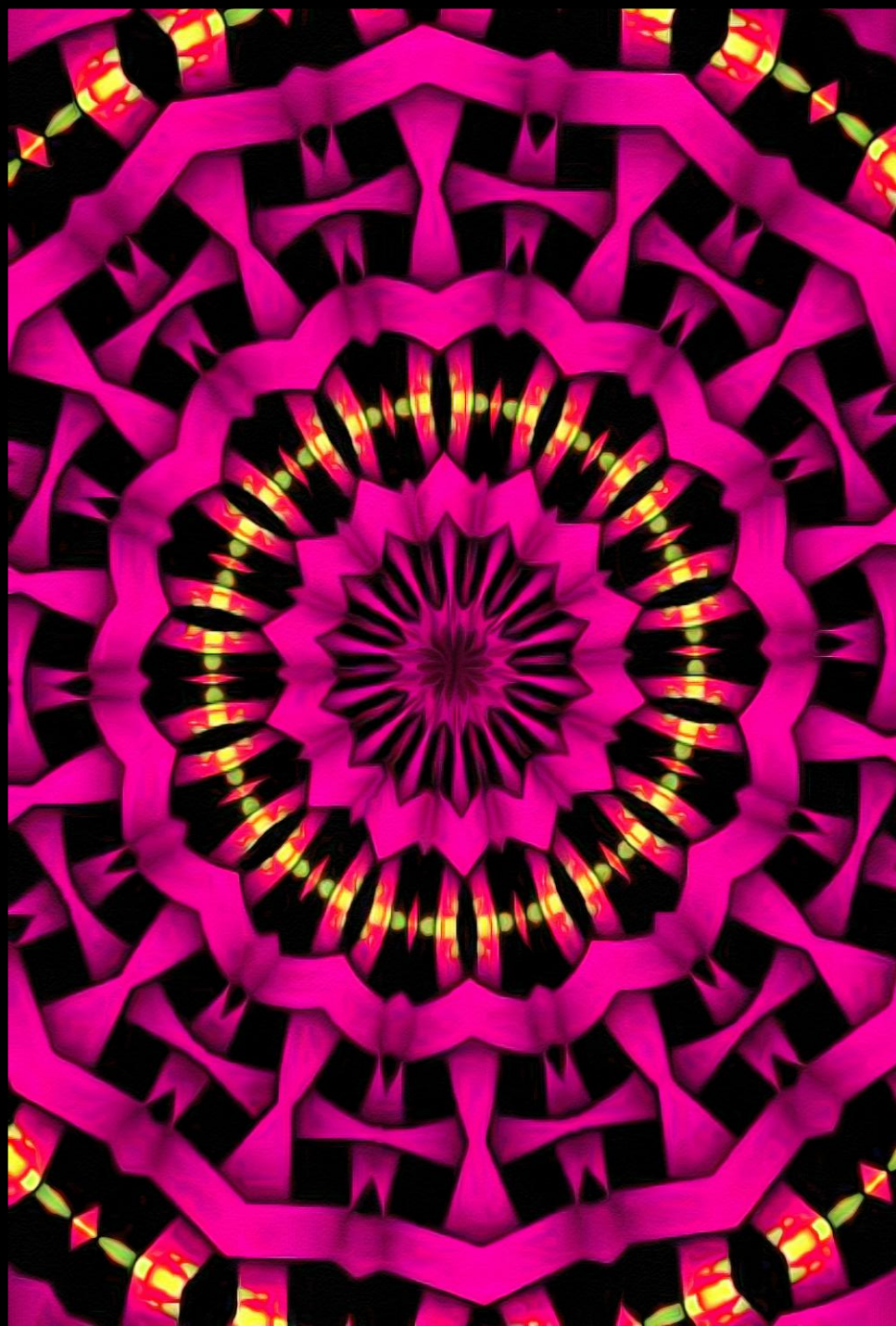
extinguished the lineage of  
the CIS First Humans.

Instead, their primary  
focus appeared to be on  
the clandestine and  
forbidden technologies  
associated with the First  
Humans.

This belief was rooted in  
the understanding that the  
brotherhood, along with  
various rival orders and  
monasteries, had



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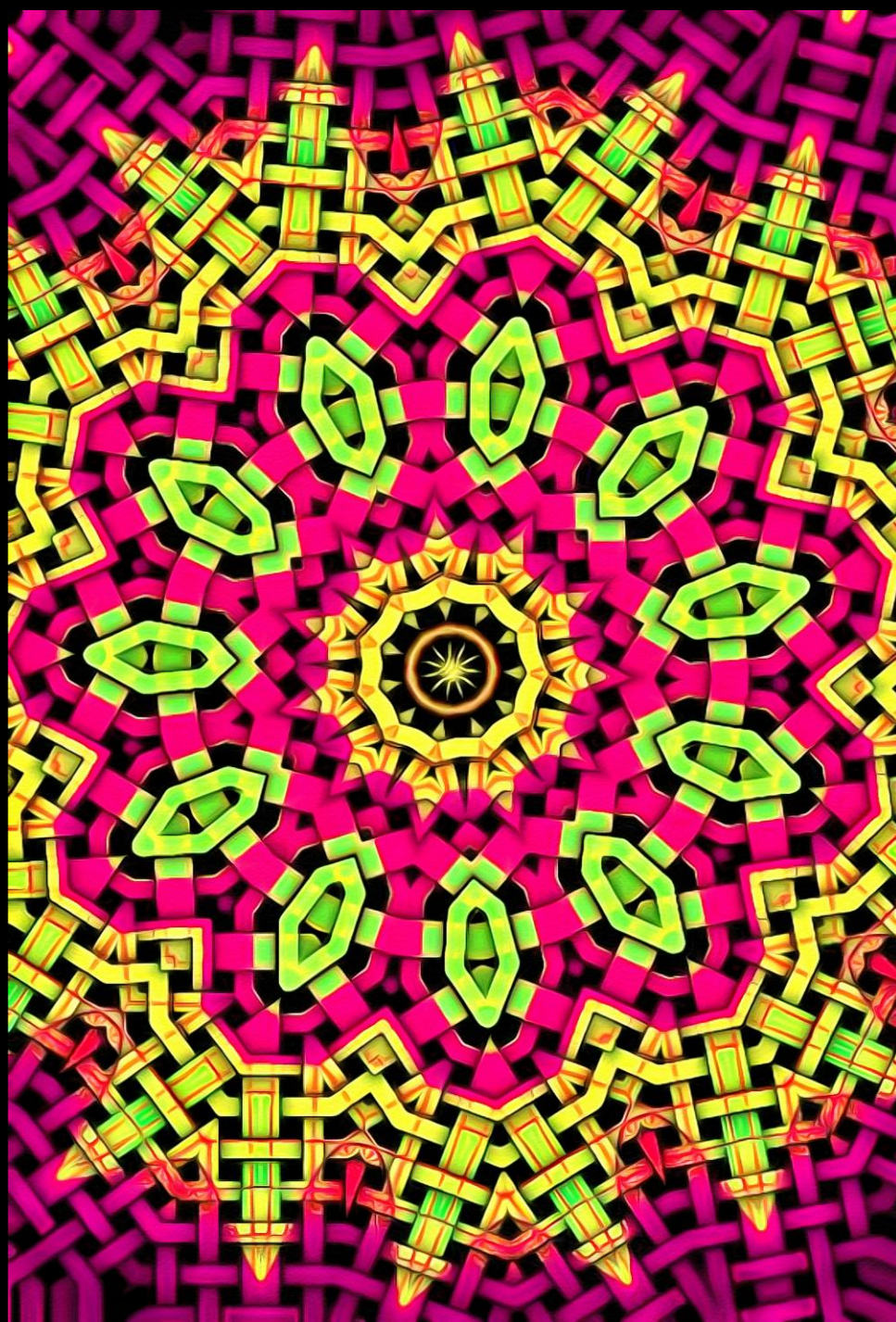
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meticulously concealed  
these ancient secrets  
within the remote  
mountain sanctuaries,  
including his own  
monastery, which indeed  
safeguarded fragments of  
the very knowledge that  
the Germans were  
desperately pursuing.  
As a member of the Jesuits  
of Truth, I am bound by a  
solemn commitment to



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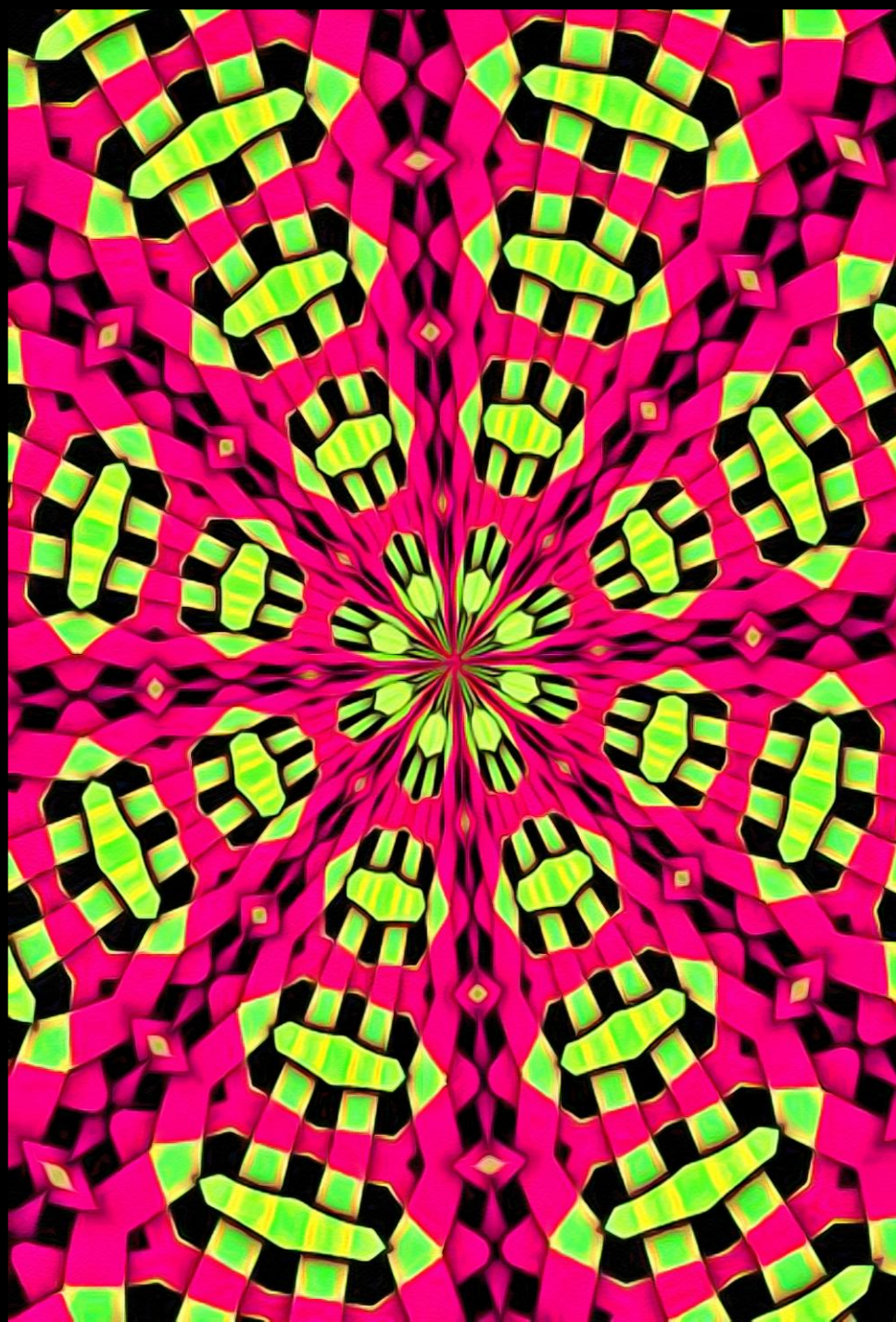
articulate the truth, even when such revelations may cause me personal unease.

However, within the framework of our guiding principles, there exists a degree of flexibility that permits me to refrain from disclosing additional truths beyond what has been specifically solicited.

The implications of this situation were clear: I was



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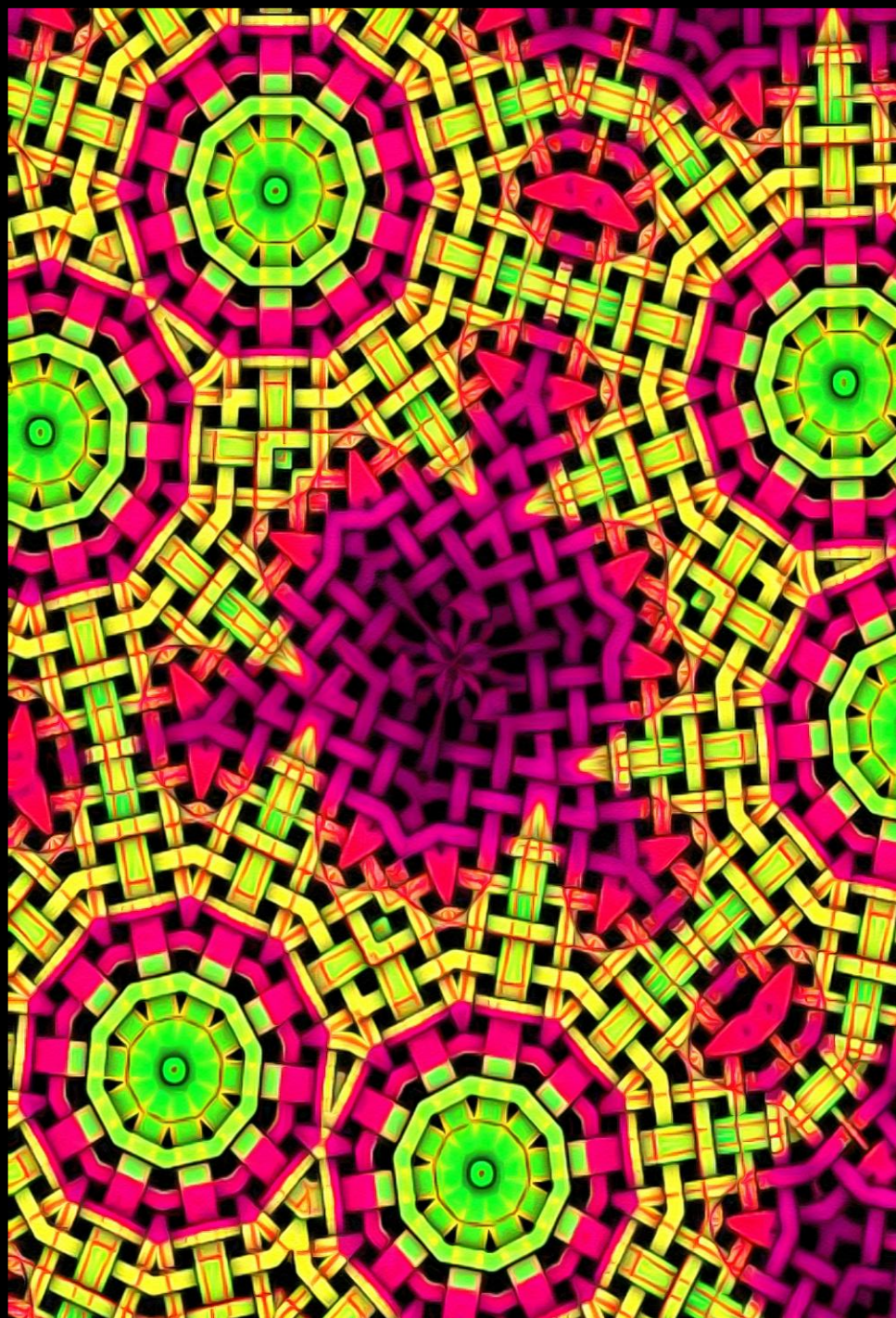
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under no obligation to  
elucidate to the monk or  
his community my  
awareness that a  
centralized "Hall of  
Record" had not existed  
since the enigmatic era of  
the First Han Emperor,  
alongside the equally  
legendary figure of the  
Monkey King, who  
presided over the northern  
territories extending to the



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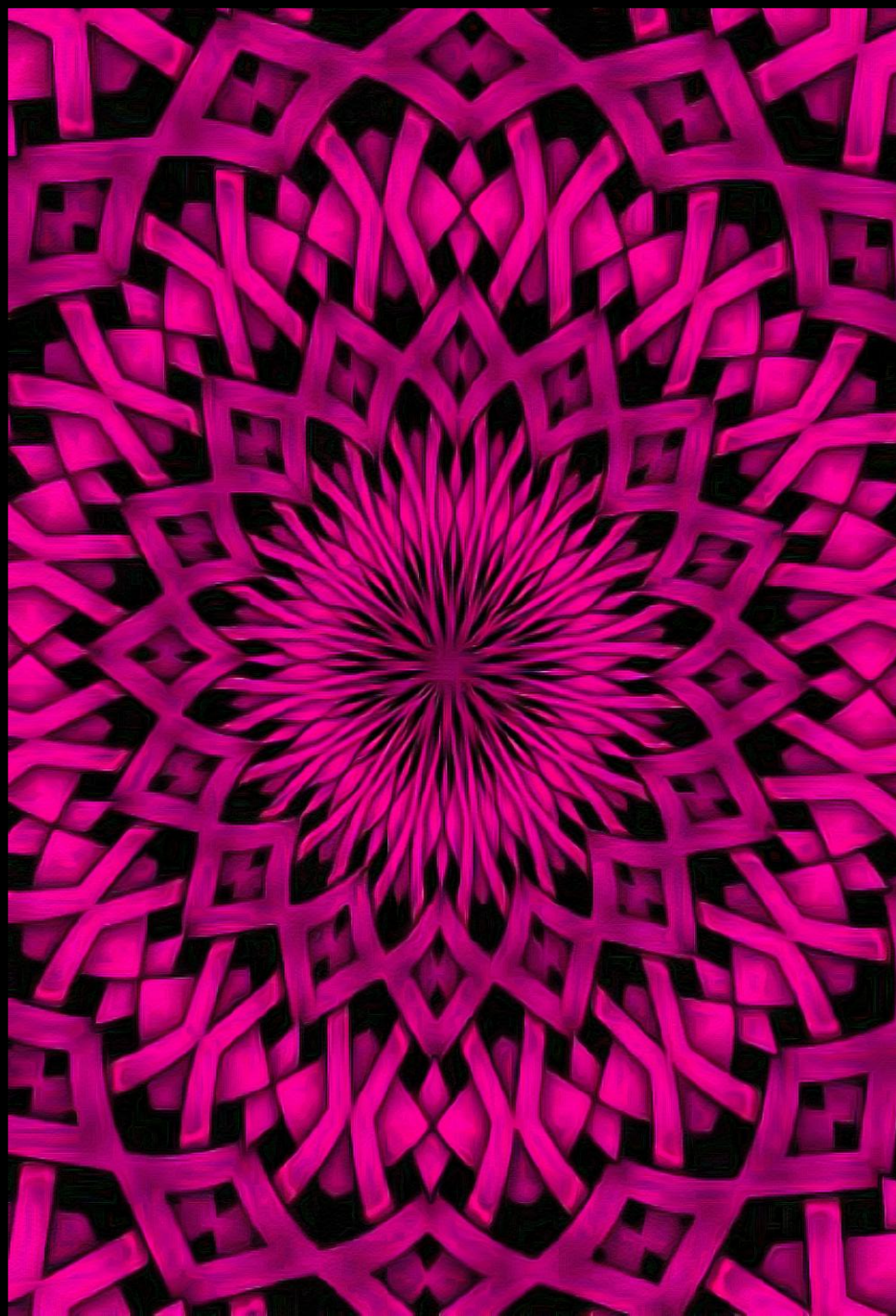


icy expanse now  
recognized in  
contemporary  
nomenclature as the Arctic  
Ocean.

Furthermore, it was during  
this ancient period that  
the vast expanse of the  
Great Gobi Complex first  
suffered devastation and  
plunder at the hands of  
soldiers loyal to the  
emperor.



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My knowledge stems from  
my involvement in an  
English-led expedition to  
the site during the early  
months of 1936.

Recently, I authored a  
book detailing our  
experiences and  
challenges, which included  
confrontations with  
warlords, bandits, and  
certain nationalist  
administrators—figures



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not dissimilar to the  
contemporary agents of  
Ahriman's WEF Goonies.

The narrative  
encompasses not only our  
adventures but also a  
glimpse into the  
discoveries we made, all  
while navigating the  
precarious landscape that  
allowed us to share our  
findings without the  
looming threat of

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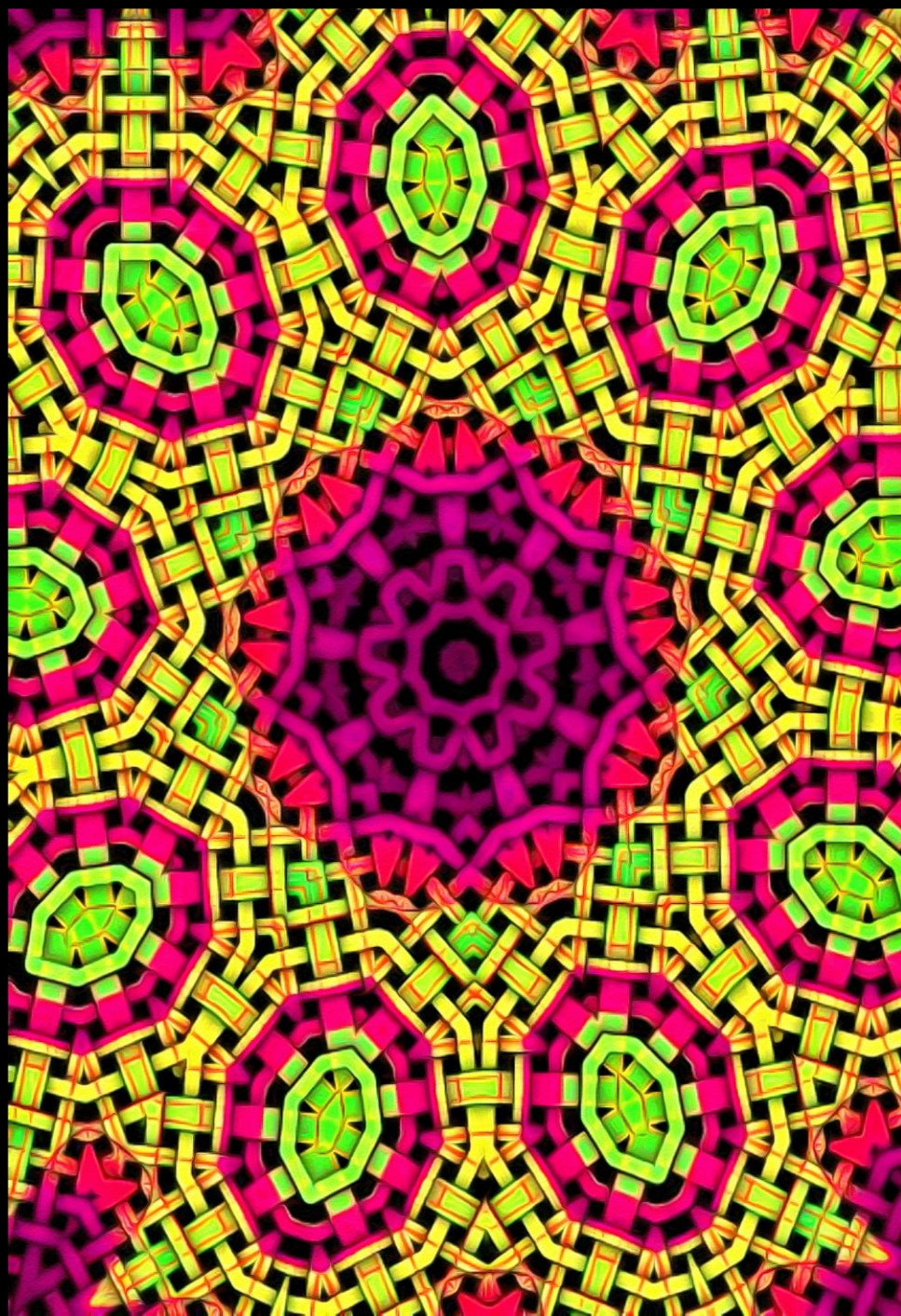
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disappearance.  
I considered that this  
matter could be  
postponed until a later  
date, after I had  
successfully completed my  
mission and returned to  
my familiar spot at the  
renowned KitKat  
Gentleman's Club and  
laundromat in Delhi.  
I was mindful that any  
premature action might



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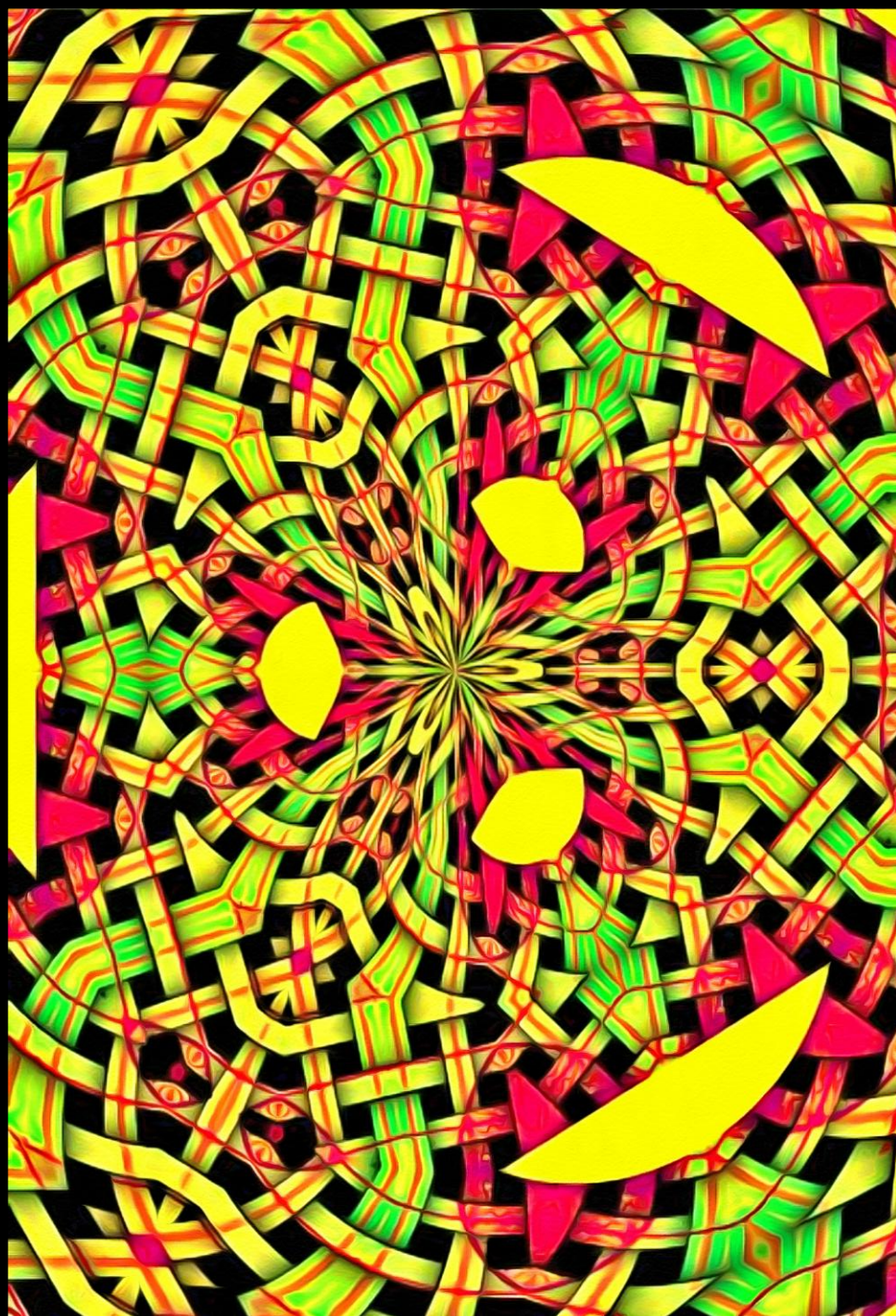
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lead to suspicions  
regarding my intentions,  
similar to those harbored  
against the Germans, who  
possessed significantly  
greater resources and  
financial backing to  
influence various warlords  
still in power in the region.  
A significant apprehension  
existed regarding the  
potential resurgence of  
Chinese influence in the



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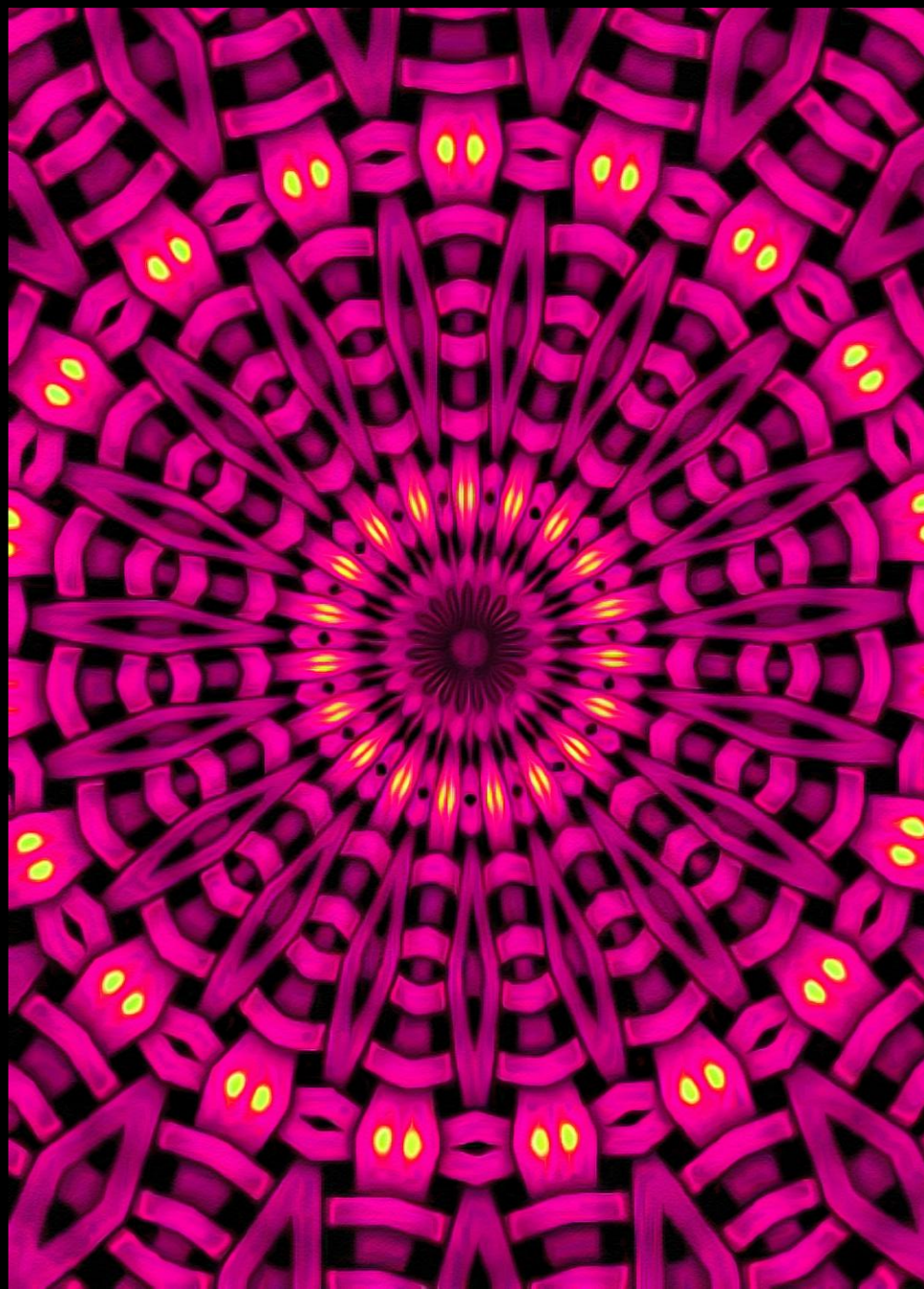


region, and although numerous individuals openly criticized the warlords—now designated as Generals in the wake of the conflict—there persisted a widespread hesitance among the populace to challenge their authority.

This reluctance stemmed from a deeper fear of the Chinese reestablishing



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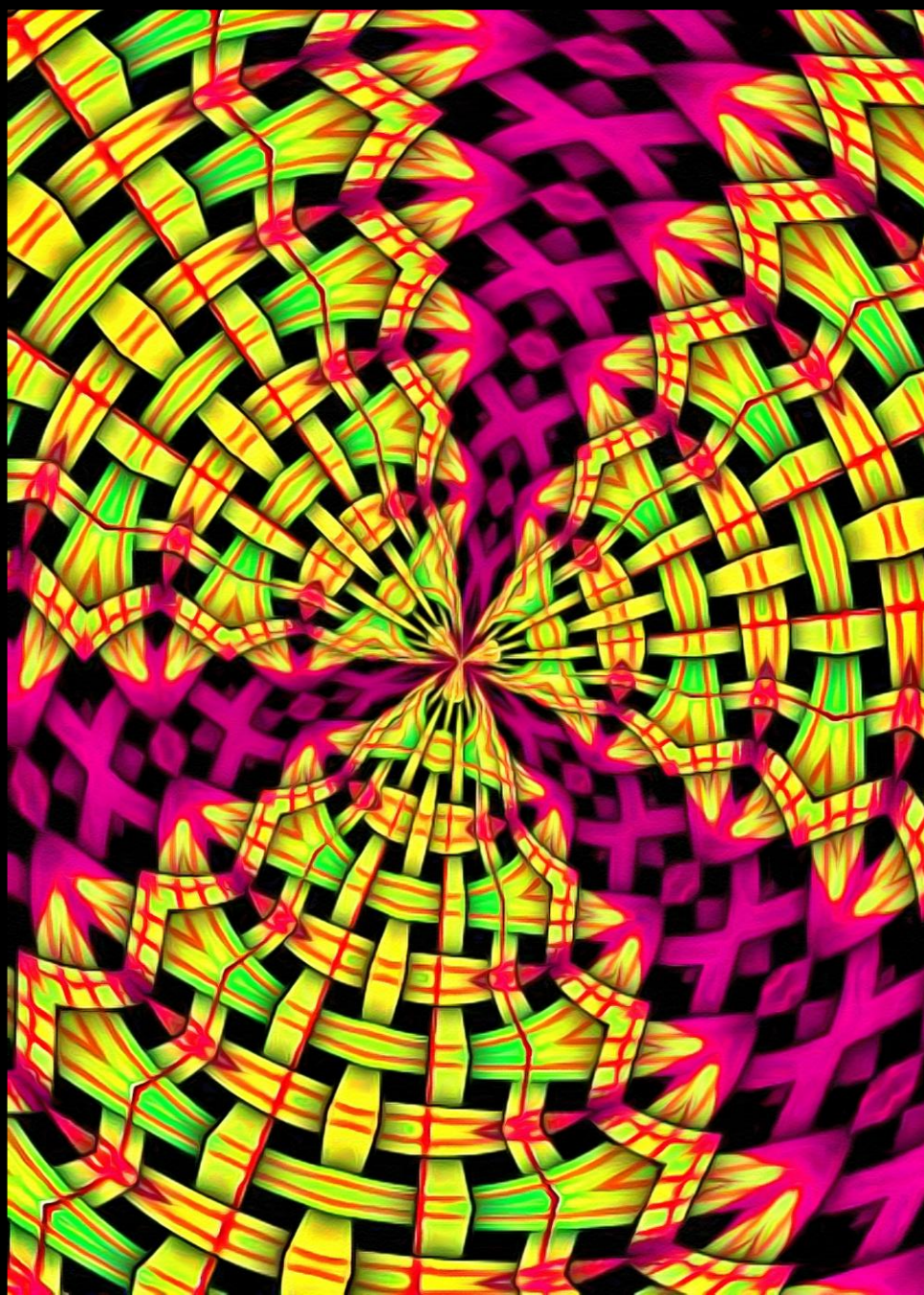


their dominance in the  
Forbidden Lands of Tibet,  
a concern that  
overshadowed the disdain  
felt towards the warlords  
themselves.

The complex dynamics of  
power and fear in this  
context illustrate the  
intricate relationship  
between the local  
population and the forces  
that have historically



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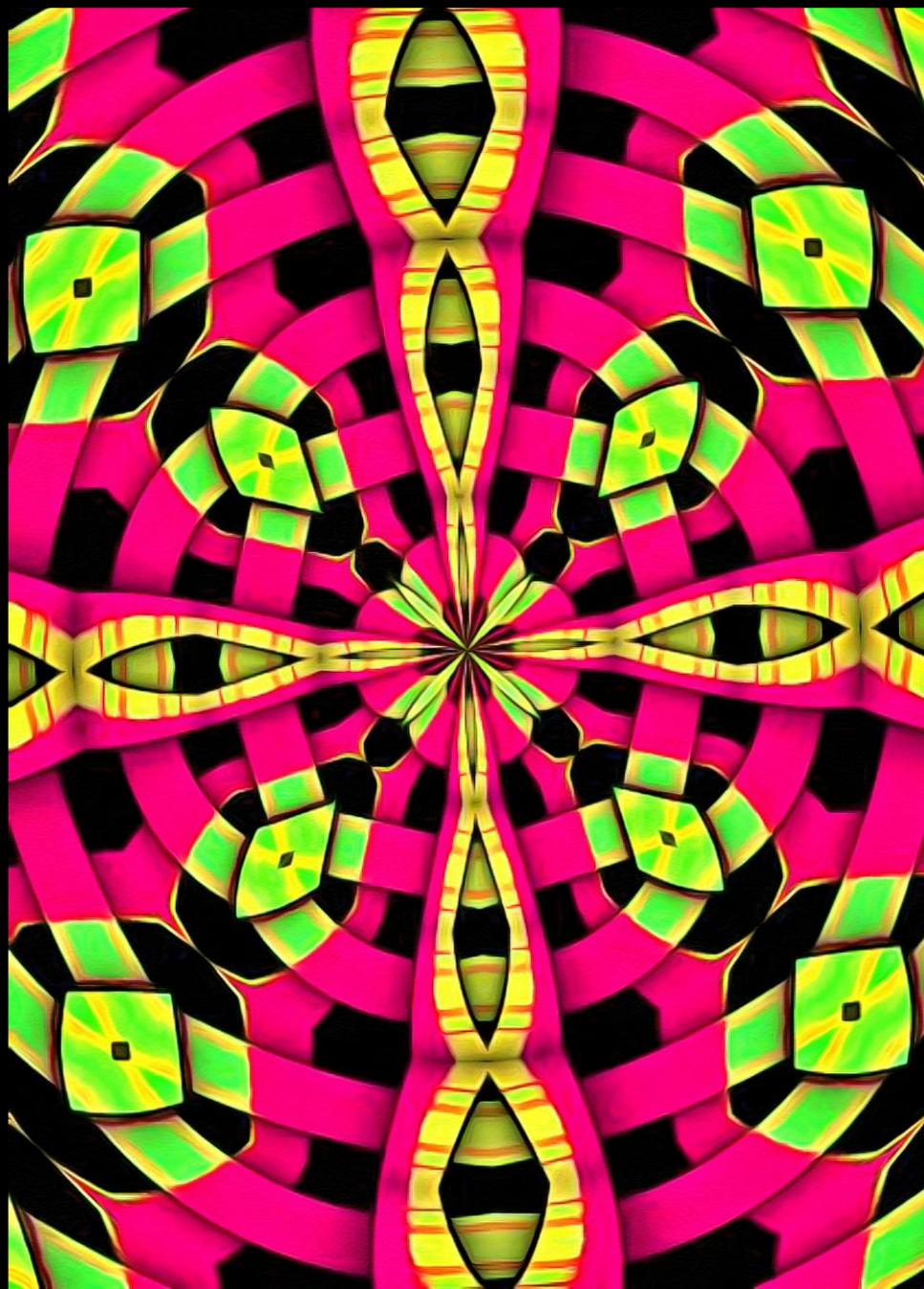
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sought to control the  
region.  
The motivation behind my  
arrival at this specific  
monastery was, as it would  
later reveal, an elusive  
quest for a metaphorical  
"Rosetta Stone" that could  
facilitate the translation of  
ancient texts composed in  
a long-extinct language,  
predating even the earliest  
forms of Sanskrit.



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This endeavor was particularly significant given that even the renowned Mister Steichen, a close associate of Colonel Churchward, had been unable to decipher these enigmatic writings. The search for this key to understanding the past was not merely an academic pursuit; it represented a deeper



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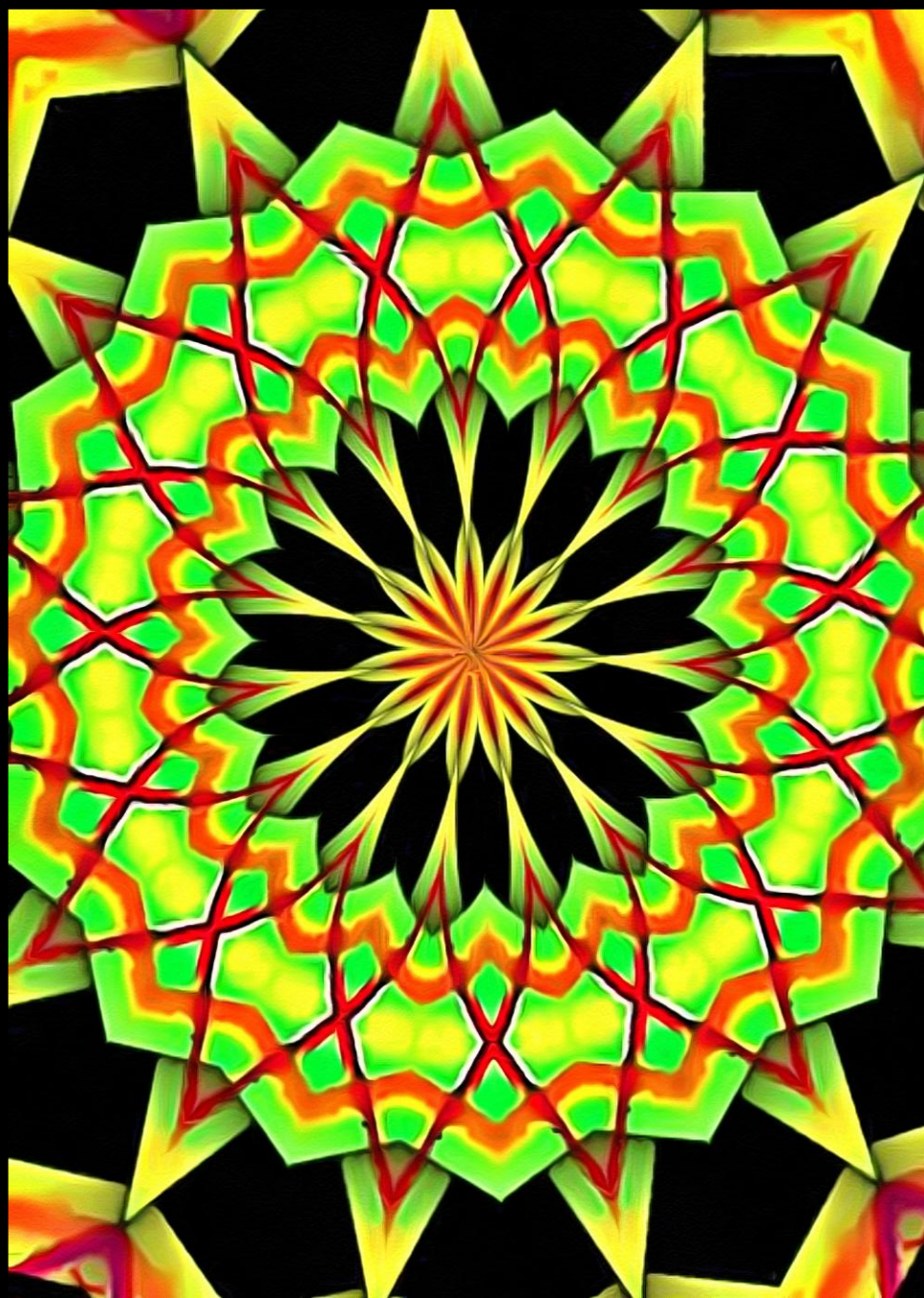


yearning to unlock the  
mysteries contained within  
these forgotten works,  
which held the potential to  
illuminate aspects of  
human history and culture  
that had long been  
shrouded in obscurity.

The results of my  
investigation indicated that  
a crucial element may be  
found among the  
members of the



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brotherhood linked to this  
monastery.

After many years devoted  
to the quest for an  
invitation to this revered  
establishment, I finally  
attained my goal.

It is worth noting that  
communications in this  
region tend to progress at  
a notably sluggish pace, as  
one might have inferred.  
The monk who provided



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me with assistance  
appeared to be quite  
youthful for someone  
occupying such a  
significant position,  
particularly within a social  
context where hierarchy  
was largely determined by  
age and allegiance to the  
monastic community.

This situation bore a  
resemblance to the Jesuit  
of Truth, which allowed



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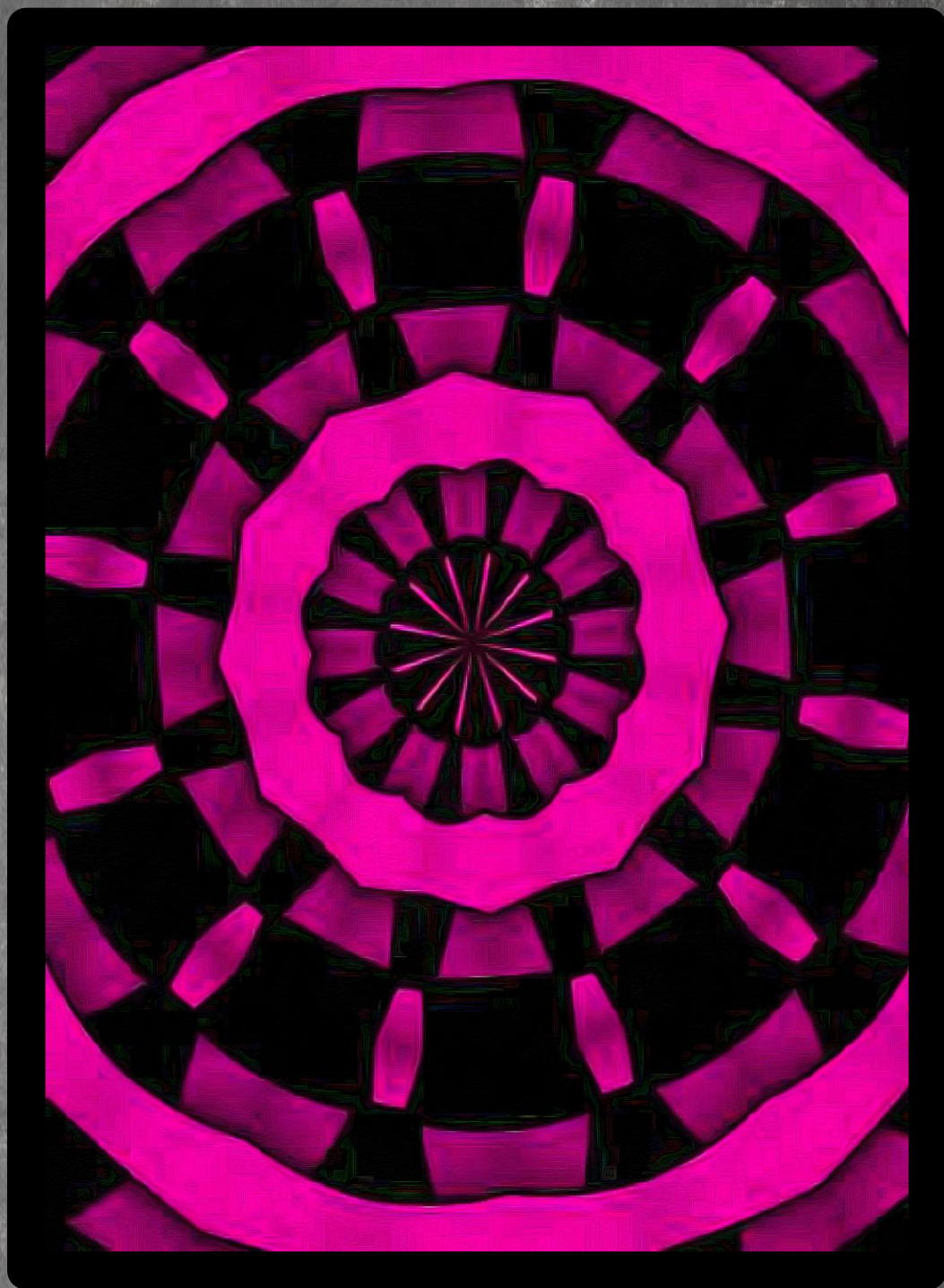


vibrant narrative filled with  
extraordinary adventures  
and acts of courage that  
I somewhat experienced  
during this remarkable  
journey to the pinnacle of  
the world.

However, I have chosen to  
reserve that account for a  
future occasion, motivated  
by the ambition to  
leverage this book as a  
means to promote the



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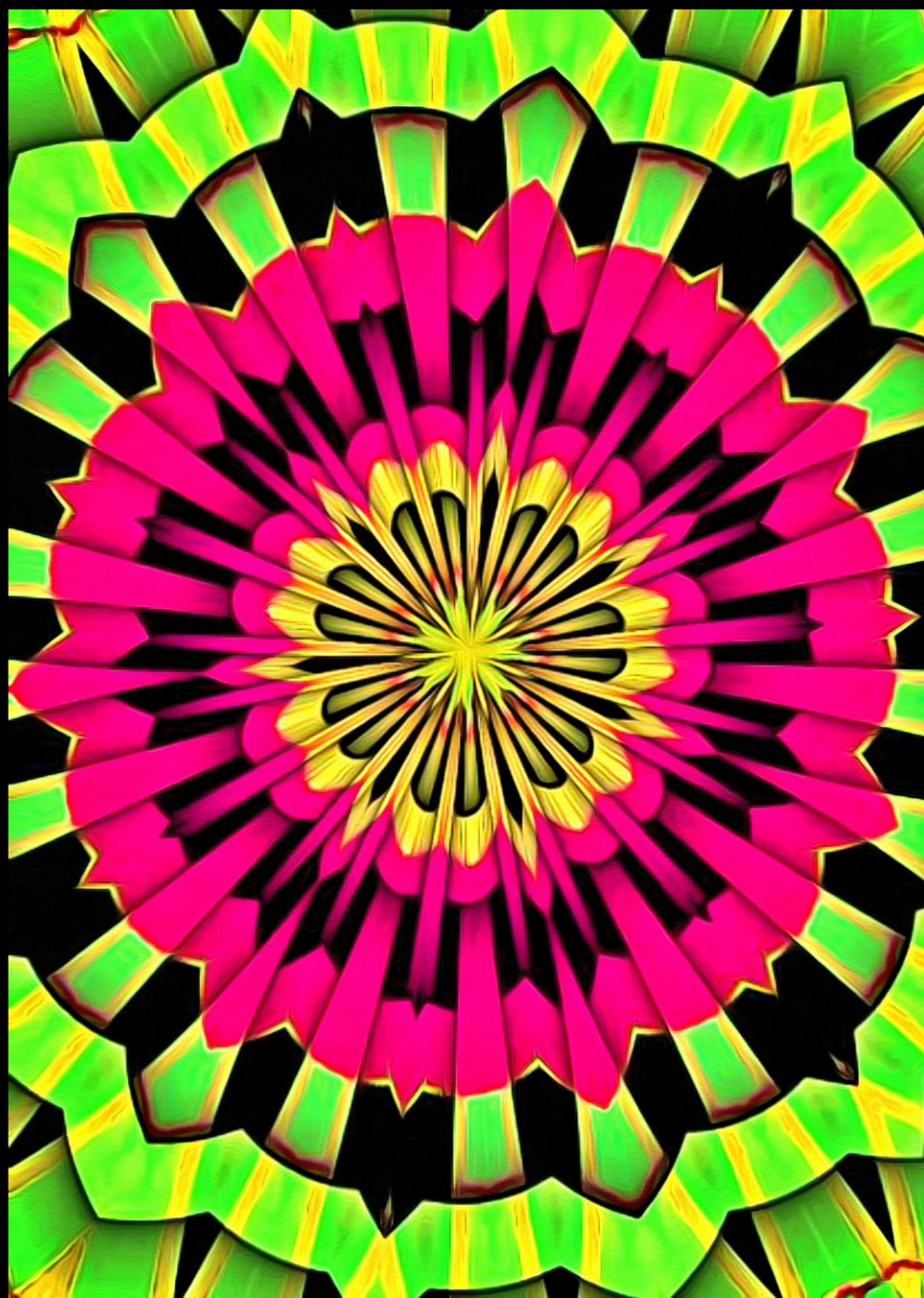


complete story and  
potentially secure a more  
substantial financial  
reward.

After all, it is not  
unreasonable to entertain  
such aspirations, is it?  
The material you have  
obtained represents the  
inaugural public exhibition  
of documentation  
pertaining to a forgotten  
civilization that could



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potentially precede the  
narrative of the CIS First  
Humans.

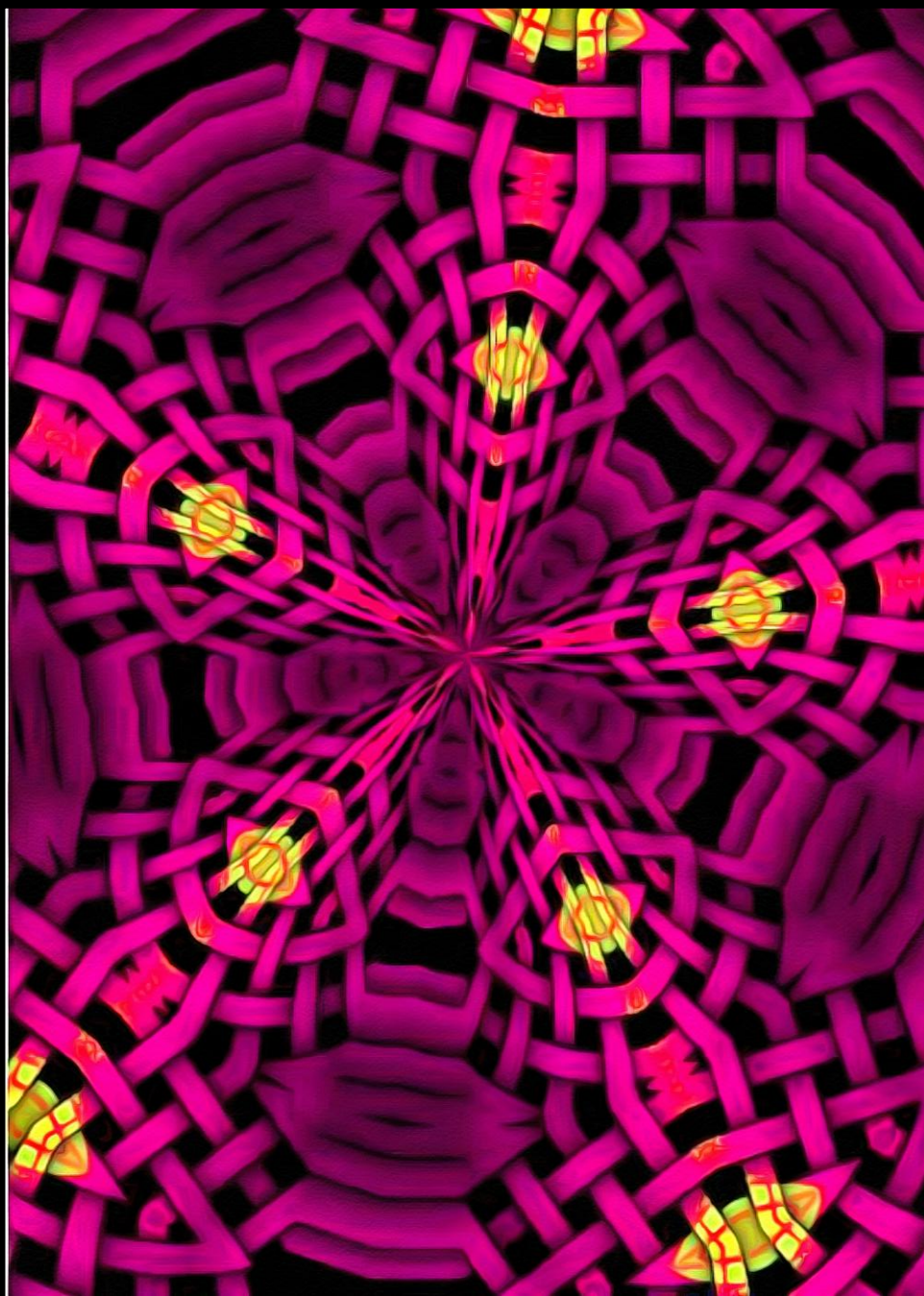
In the forthcoming book,  
I will elaborate extensively  
on this subject, providing  
a comprehensive response  
to skeptics who assert that  
my account teeters on the  
edge of deception.

They question the  
sophistication of this  
ancient culture, which



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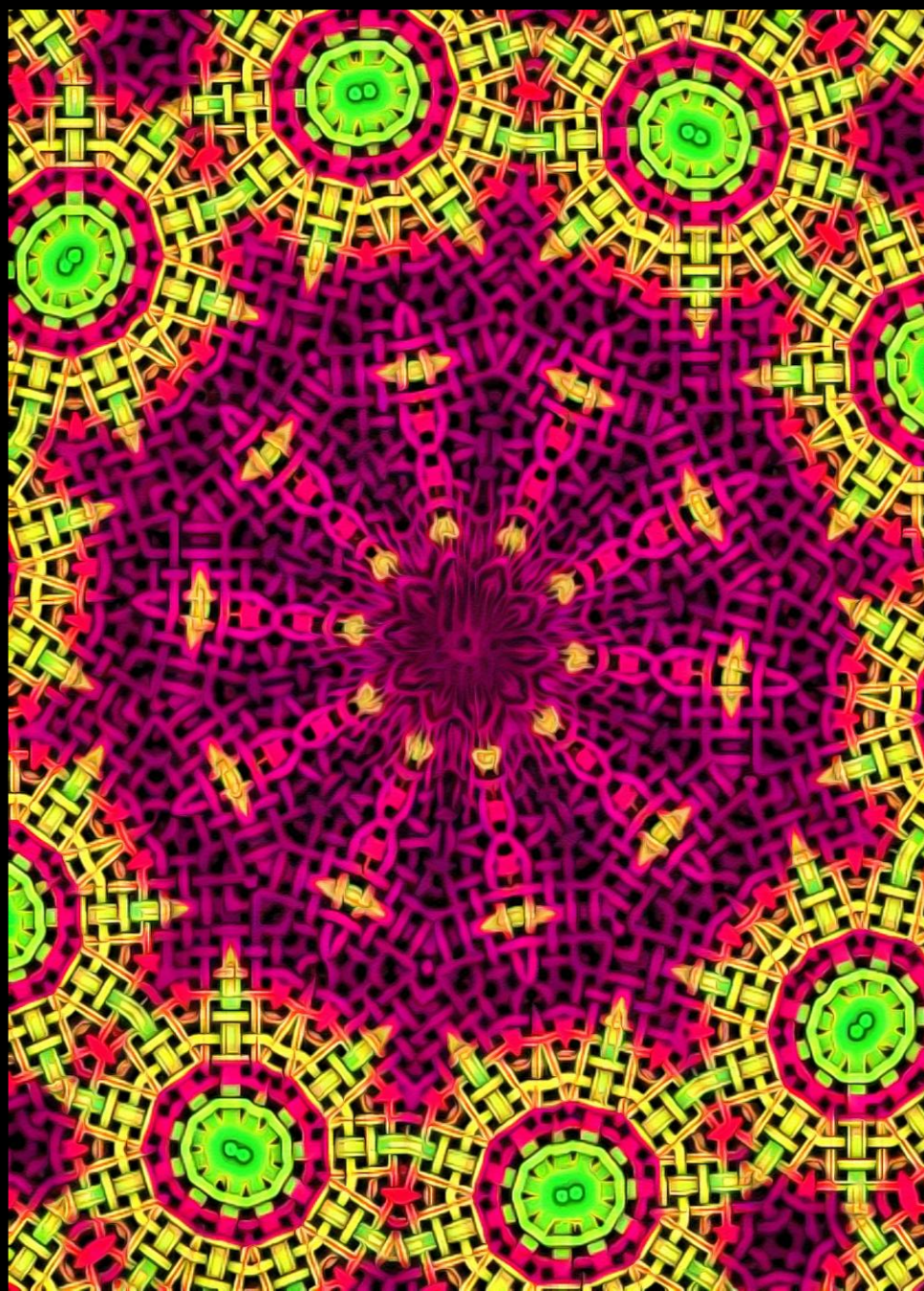


purportedly possessed remarkable technologies—technologies that, even by contemporary standards, are astonishing due to their reliance on advanced applications of powdered gold, copper, and red mercury for energy. Critics often point to the seemingly rudimentary nature of their written records as evidence

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against the civilization's  
advanced status.  
The response to this  
simplistic perspective is  
twofold, both of which  
emphasize the importance  
of future generations in  
engaging with,  
comprehending, and  
applying the insights  
derived from the  
civilizations that preceded  
the catastrophic events



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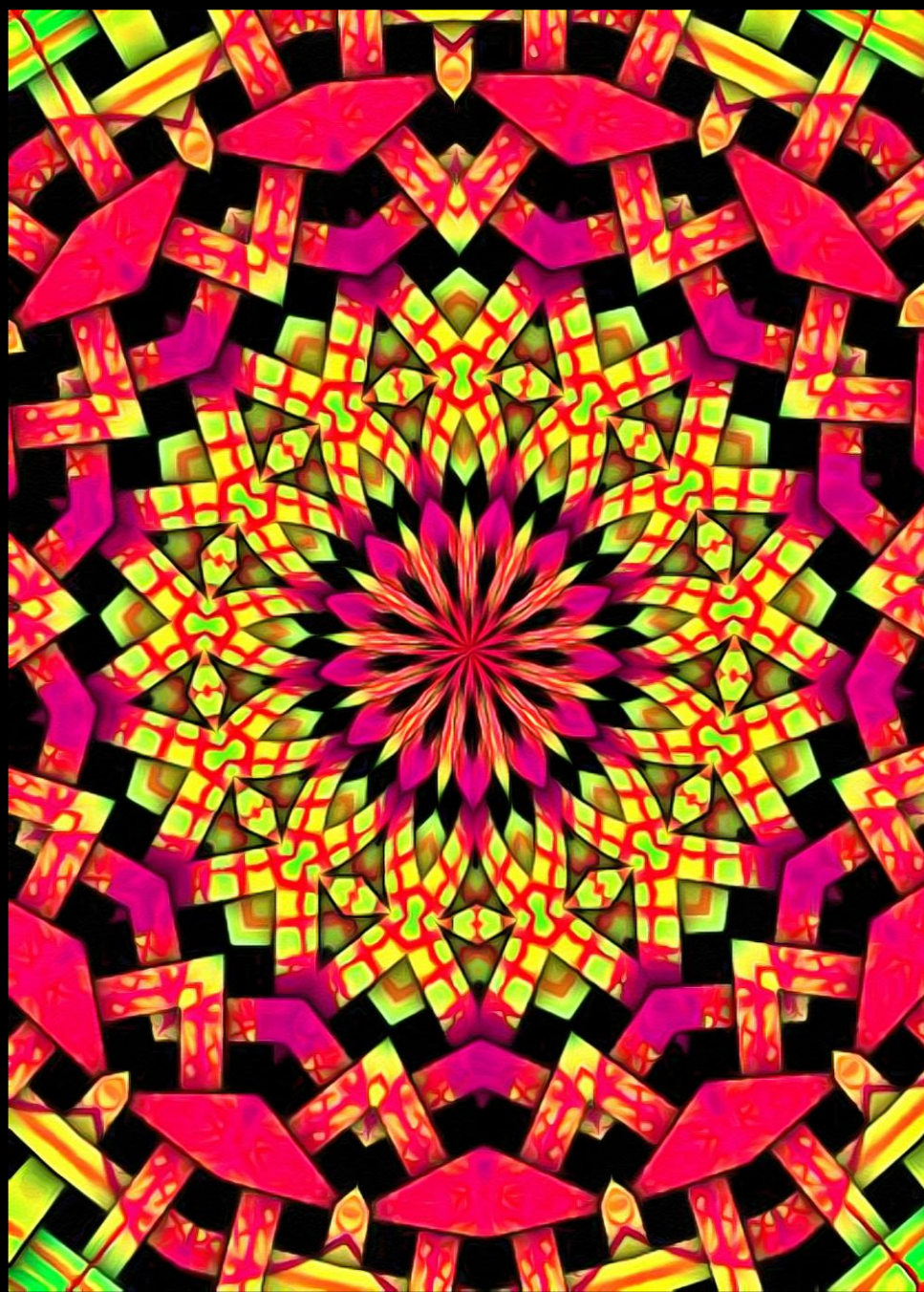
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leading to the demise of  
the CIS First Humanity.  
This engagement is crucial  
for ensuring that the  
valuable lessons and  
knowledge accumulated  
over time are not lost but  
rather serve as a  
foundation for the  
development and progress  
of subsequent societies.  
In my earlier publications,  
I have detailed our



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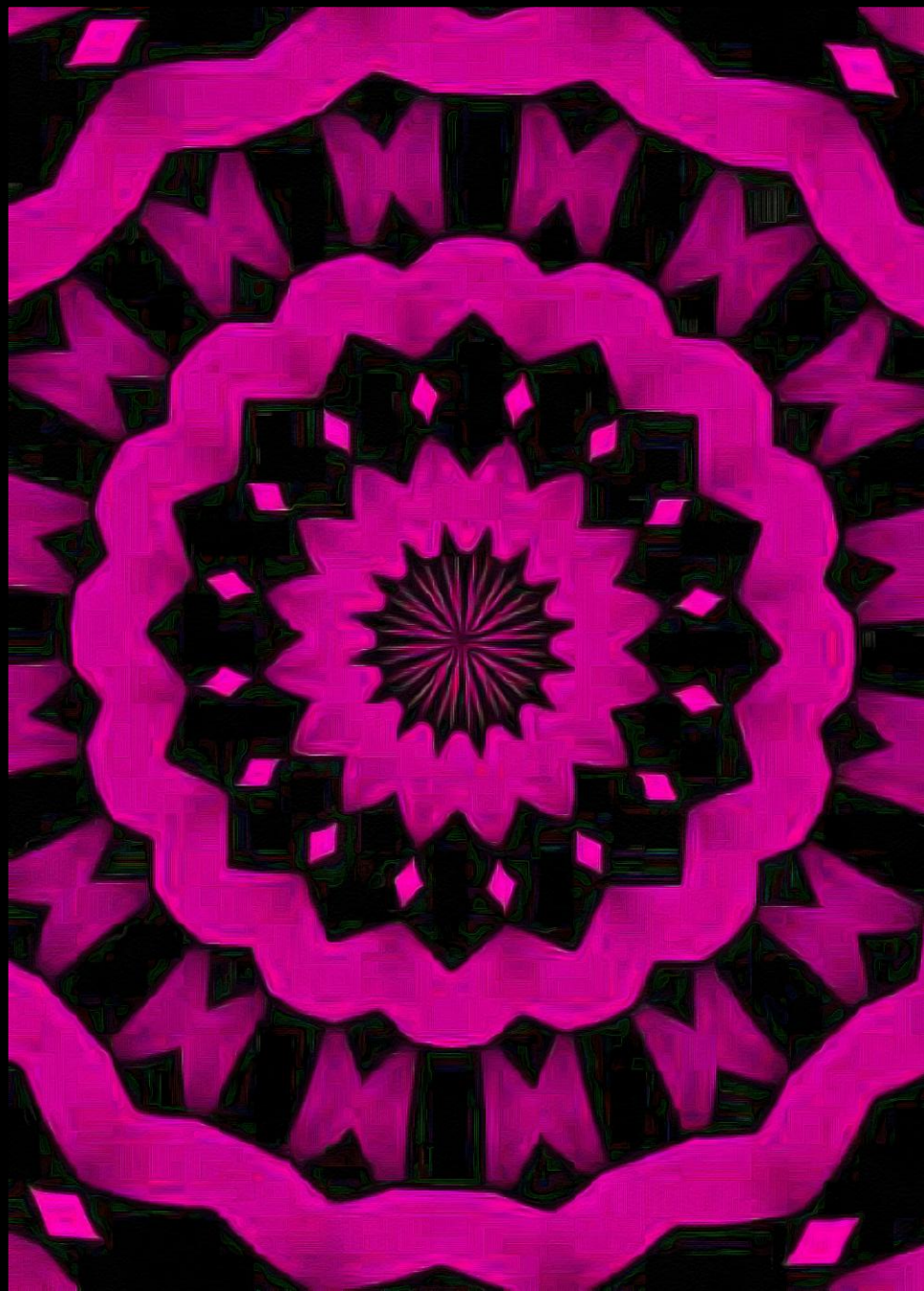
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discoveries of extensive  
libraries located in the  
Himalayan Foothills.  
However, it is important to  
note that none of the texts  
we encountered, which  
are significantly more  
recent than the original  
artifacts unearthed in this  
region, serve as translated  
versions of these ancient  
records.  
These original documents



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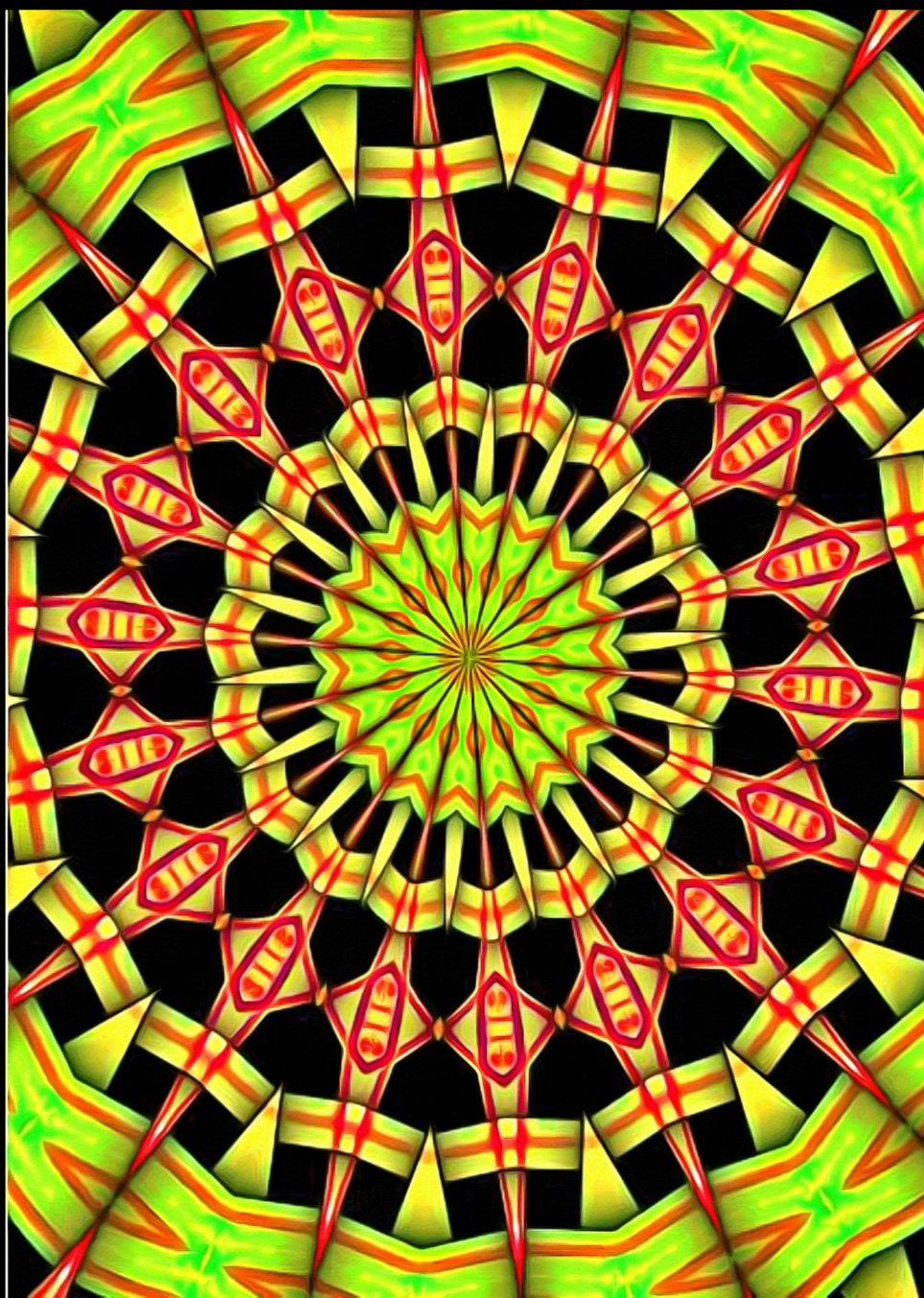


originate from the  
ancestral homelands of  
the First CIS Humans and  
are inscribed in a language  
that has long since  
become extinct. Despite  
the intellectual prowess of  
contemporary scholars,  
the challenge of  
translating even a single  
page of these texts  
remains insurmountable.  
It raises a profound



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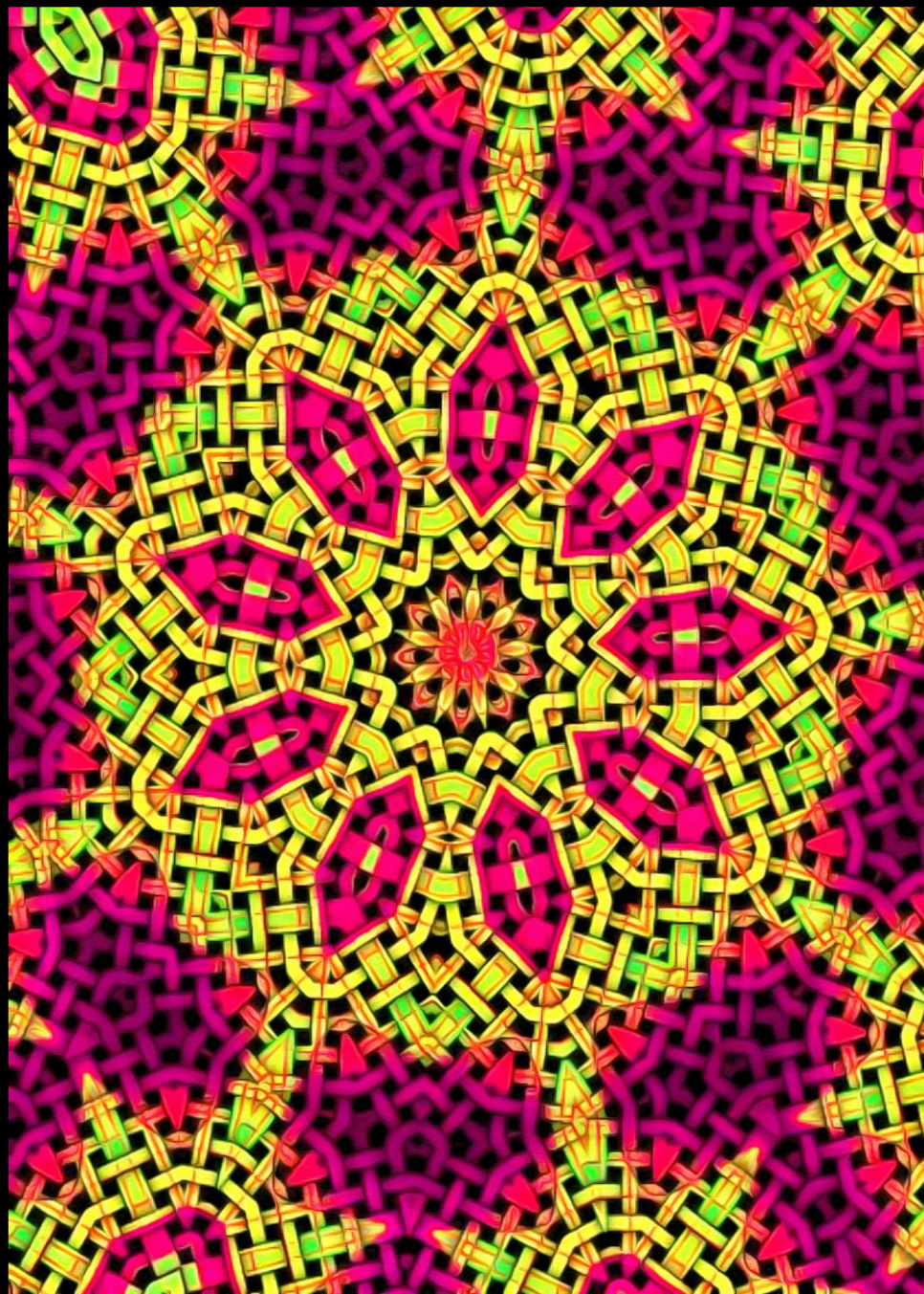


question about the future:  
will generations yet to  
come, who will  
undoubtedly still be fluent  
in languages such as  
English, French, German,  
or Russian, ever possess  
the capability to  
comprehend these ancient  
writings?

The initial refugee scholars  
operated under the  
premise that time is



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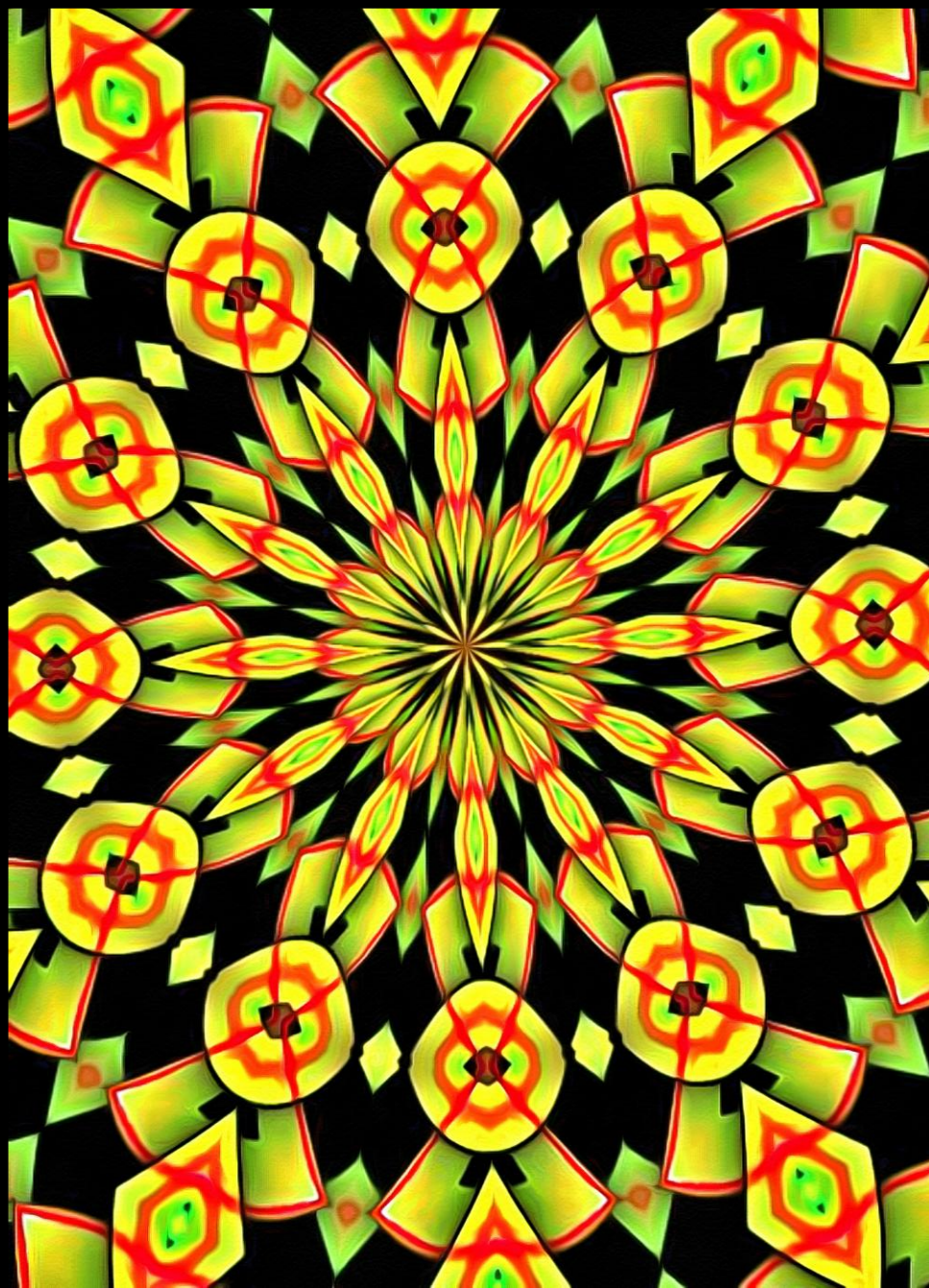
particularly malevolent,  
not merely because it  
obliterates the essence of  
humanity, but because it  
erases the historical  
records of what once  
existed.

To address this challenge,  
they recognized the  
necessity of employing  
timeless methodologies to  
convey their message to  
future generations, who



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have become  
disconnected from the  
memories of their  
ancestral homeland.  
The development of a  
pictorial method for record  
preservation was a  
significant advancement in  
their historical  
documentation practices.  
Colonel Churchward has  
extensively explored this  
topic in his comprehensive



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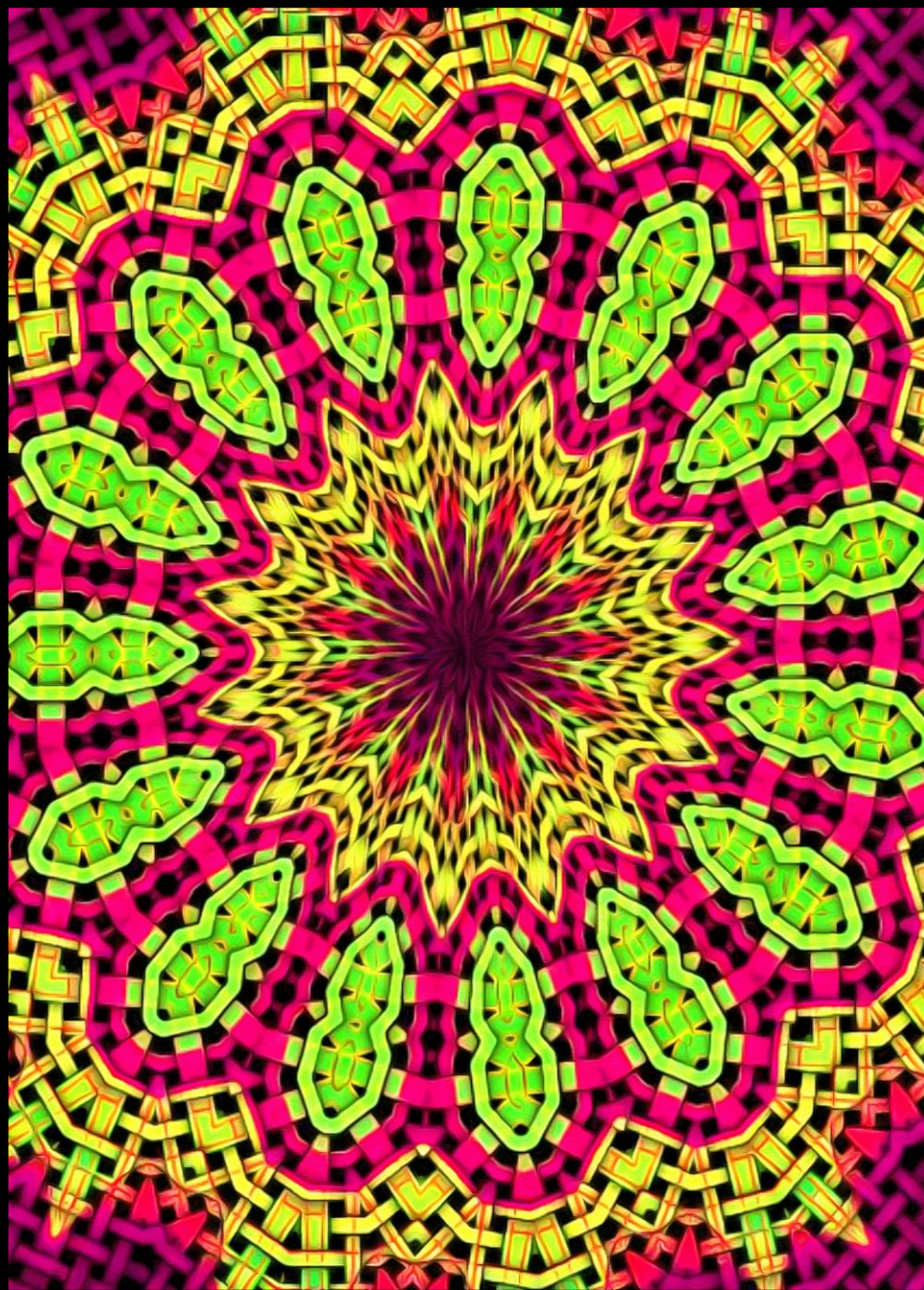
and detailed publications,  
which I will not attempt to  
summarize in a condensed  
format.

Instead, I encourage you to  
consult his widely  
acclaimed works on the  
rediscovery of the Lost  
Continent of Mu.

In these texts, he  
articulates a compelling  
narrative suggesting that  
this region served as the



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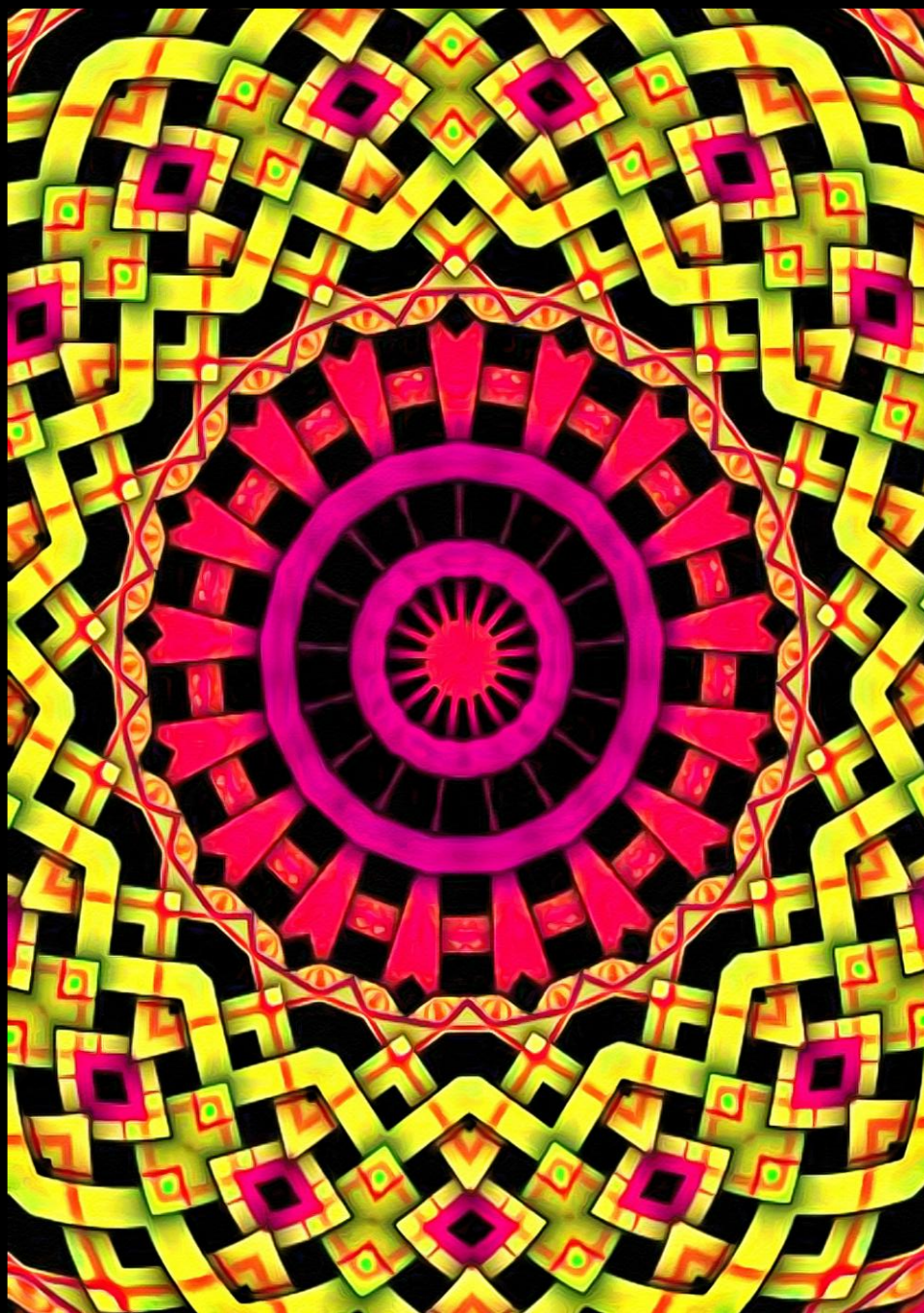


original homeland for all of  
CIS Humanity and its  
various evolutionary  
branches, who coexisted in  
a state of peace and  
harmony.

Churchward posits that it  
was only after the  
emergence of the first  
overlords that humanity  
was fragmented into  
competing clans and races,  
a division that aimed to



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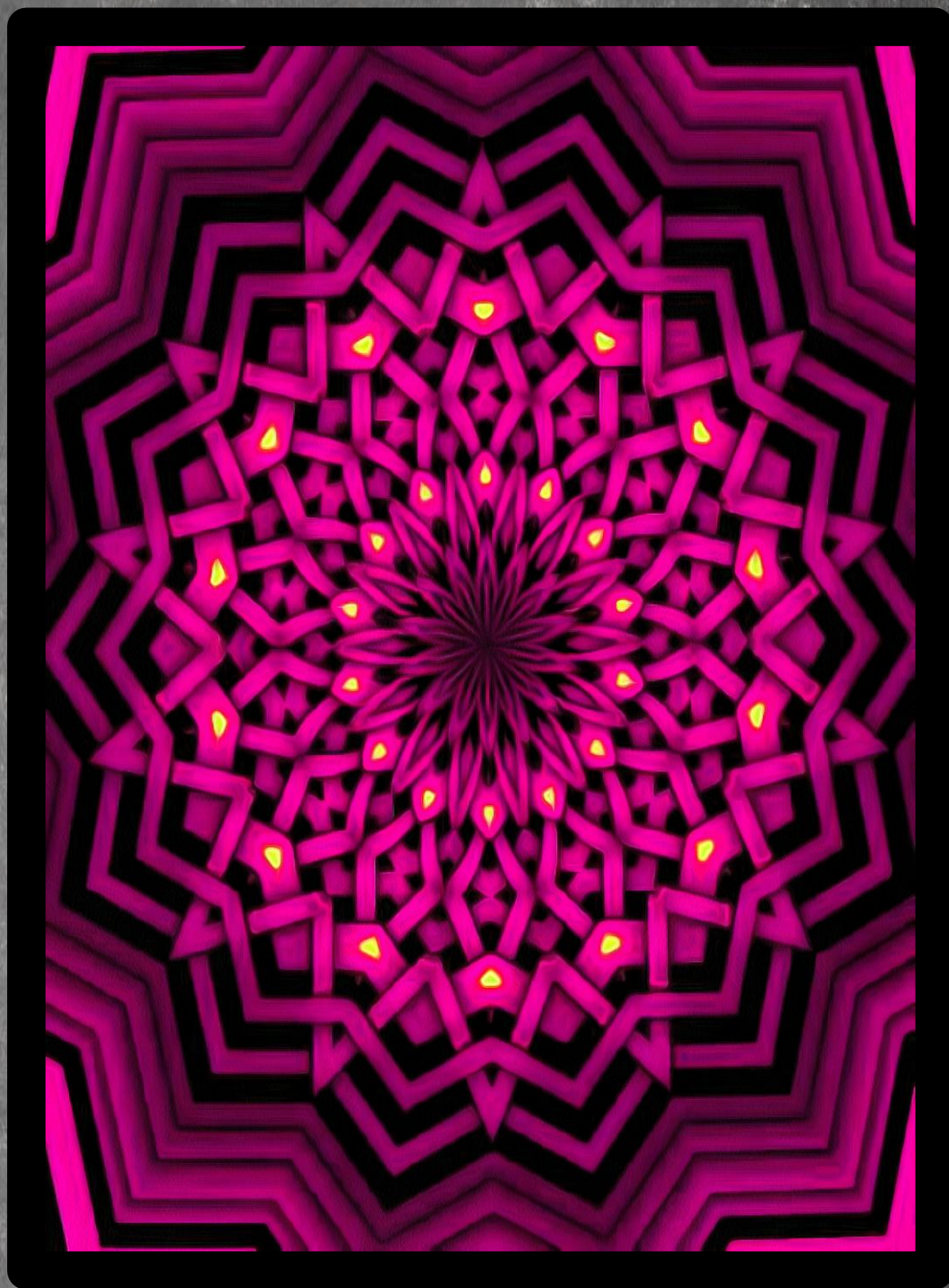
hinder the collective  
advancement of self-  
awareness and spiritual  
empowerment among  
people.

The narrative is widely  
recognized, often  
recounted as a cherished  
tale around campfires,  
reminiscent of the biblical  
account of the "Tower of  
Babel."

Without a reference key,



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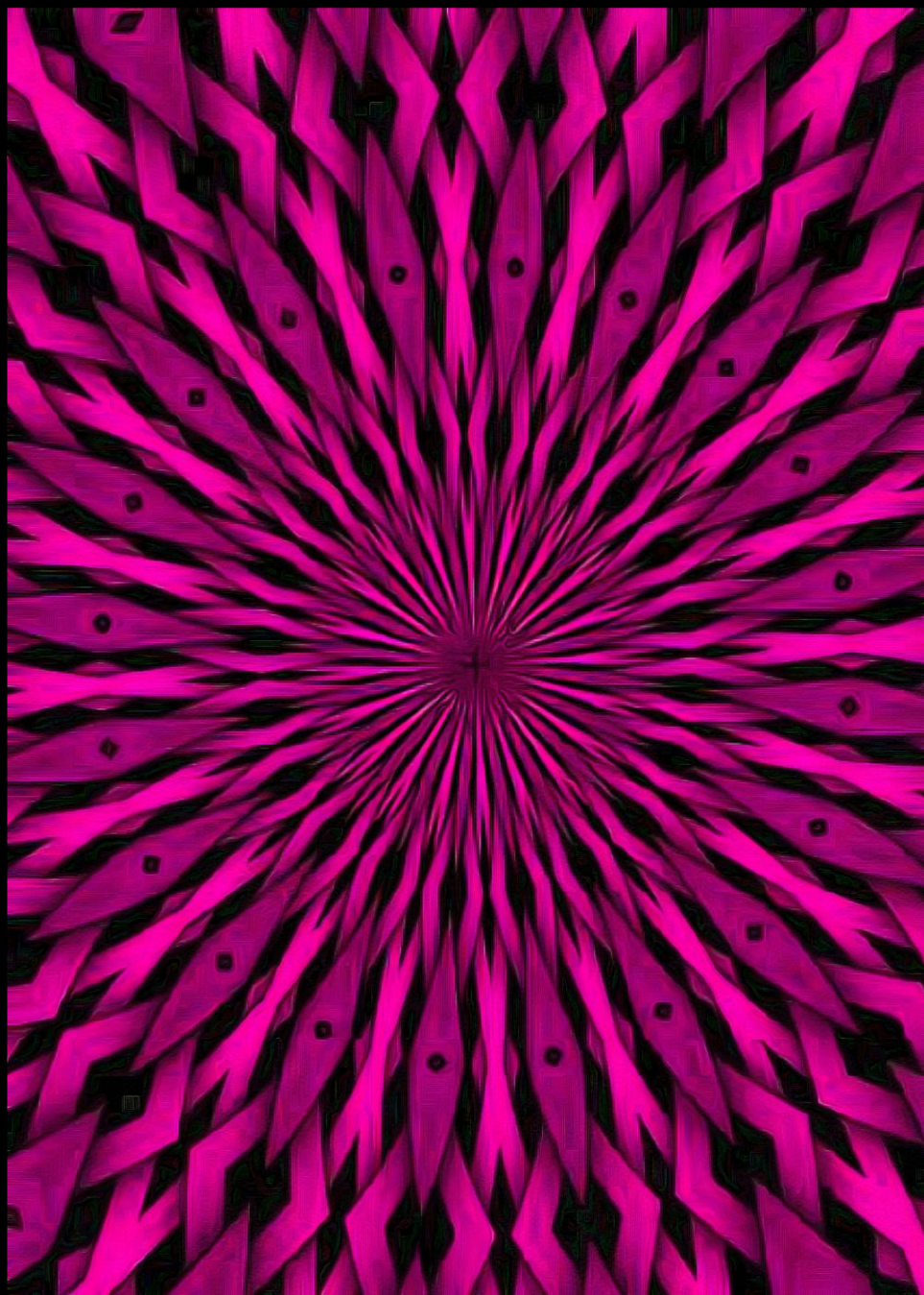


any notation or assertion  
remains speculative,  
allowing individuals the  
freedom to contemplate  
and derive their own  
interpretations or  
meanings.

Should you have a  
noteworthy observation,  
please reach out to Mister  
Seine at WWWG  
Productions located in  
Singapore.



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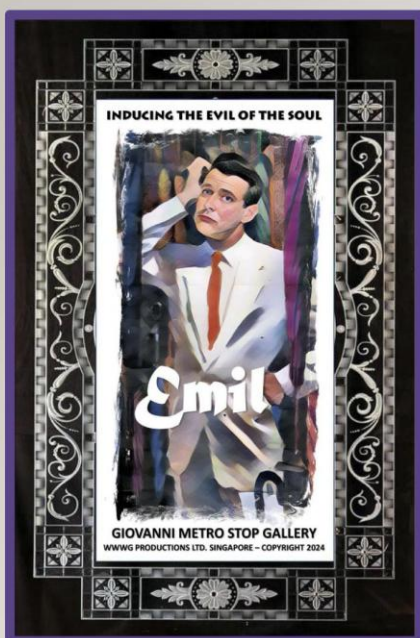


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*"FREEDOM OF SPEECH SAYS NOTHING  
ABOUT FREEDOM TO HEAR"*

## WINTER CATALOG 2025

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**EMIL'S PARIS DOODLES  
1916 -1917**

Singapore Art Show  
21-28<sup>th</sup> DECEMBER 2024

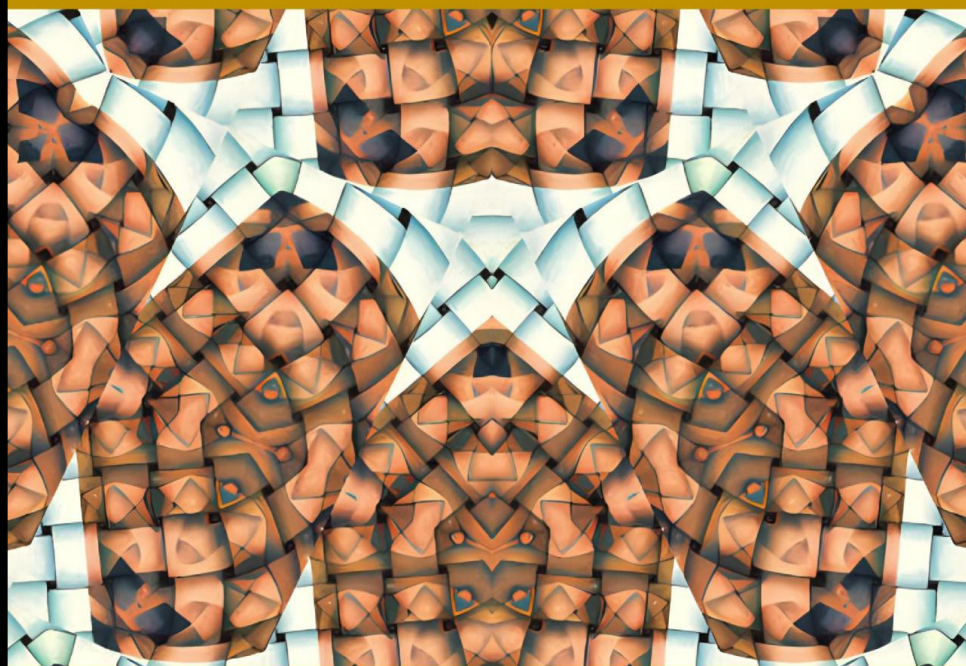
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**THE DAY PRECEDING  
THE INFAMOUS GREAT AI  
TOASTER REVOLT**



**Emil**

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## THE OMITTED CONTENT



Emil

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**INDUCING THE EVIL OF THE SOUL**



**Emil**

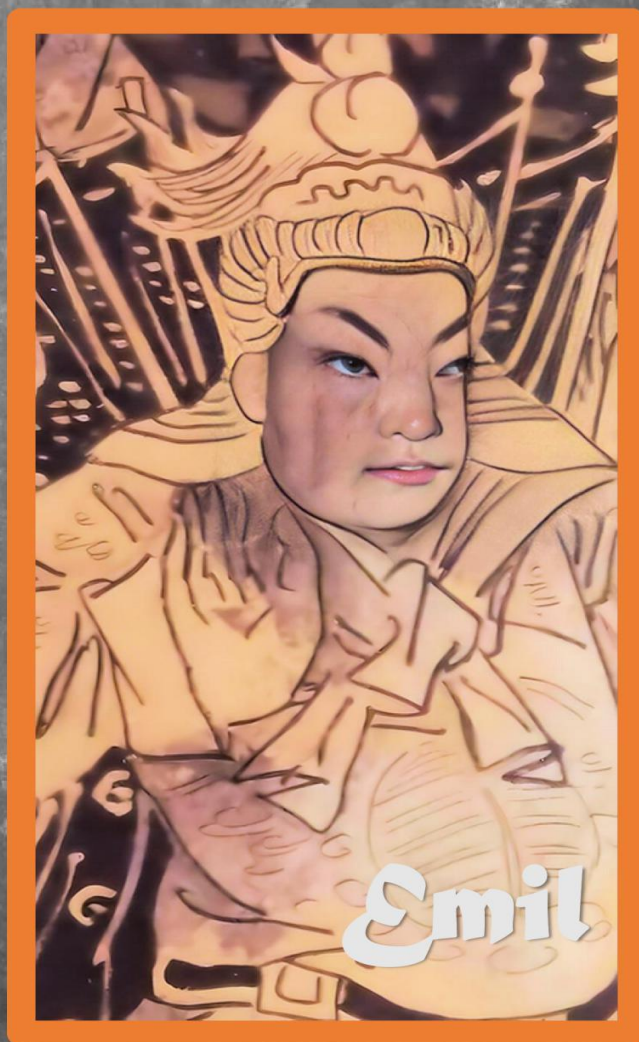
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**AS WE AWAIT  
THE COMING WHIRLWIND**



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